



TRAVELS
THROUGH
CYPRUS, SYRIA,
AND
PALESTINE:
WITH A
GENERAL HISTORY OF THE LEVANT.

BY THE ABBÉ MARITI.

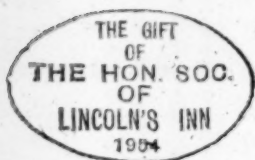
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P R E F A C E.

CYPRUS, Syria, and Palestine have made such a conspicuous figure in the page of history, that an account of them must prove highly interesting to those who are fond of researches into the situation of remote nations. No countries, indeed, have oftener changed their masters, or been subjected to more revolutions. The Persians, the Greeks, the Romans, and the Saracens, have all made them the theatres of memorable events; and they are now in the hands of a government, which has banished from them the least traces of those arts for which they were once so famous. Syria and Palestine in particular are celebrated on account of their being so intimately connected with Sacred History; and the numberless ruins which they still exhibit to the eye of the curious traveller, while they hold forth a striking picture of the instability of all human things, afford a noble subject for the most sublime reflections. These Travels, therefore, which procured the Author a place in several learned academies, and which contain a very accurate and just view of the most remarkable places in the Levant, will, the Translator trusts, meet with the same approbation

here as they have done abroad. The man of letters will find in them curious observations on many objects of the utmost importance to science; the politician new ideas of the government and manners of the Orientals; the Merchant useful Information concerning trade and commerce; and those who wish to visit the East, such instructions as cannot fail to be of the utmost utility to them. The Author, above all, seems to have been peculiarly attentive to the local geography of the towns and villages through which he passed; and, with this work as a guide, future travellers who may be disposed to pursue the same route, will be at no loss how to gratify their curiosity, and to avoid those dangers which deter the Europeans in general from exposing themselves to the insults of a brutal and ferocious people.



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T R A V E L S

THROUGH

CYPRUS, SYRIA, AND PALESTINE,

C H A P. I.

OF THE ISLAND AND KINGDOM OF CYPRUS IN
A GENERAL.

CYPRUS, an island in the Mediterranean Sea, belonging to Turkey in Asia, is situated under the fifty-second degree of east longitude, and the thirty-fifth of north latitude, between the coast of Syria and that of Cilicia, at present called Carmania. This country was formerly known by a great many different names. Pliny calls it Acamantis, Ceraſtis, Asphelia, Amathusia, Macaria; Cryptos, and Colonia *. In other historians it may be found under the denomination of Chetime, Eroſa, Paphos, and Salamis; and, in the poets, under that of Cythera: the latter made it the birth-place of Venus, and the abode of the Graces; hence thoſe charming deſcriptions which they have given of it; and thoſe enchanting ſcenes of which,

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* Plin. lib. v. cap. 31.

according to their account, it was the theatre. Their ingenious painting has perpetuated the illusion; and the names of Cythera, Paphos, and Amathonthe, those spots more peculiarly consecrated to the goddess of pleasure, still awaken the most agreeable and delightful ideas.

This island contained formerly nine kingdoms, tributary to Egypt, and soon after to the Romans. From the emperors of the west it passed to those of the east: but it was taken from them by the Arabs, under the reign of Heraclius. Isaac, a prince of the family of the Comenii, who governed it with the title of Duke, being fired with ambition, seized on the whole island, and established himself sovereign of it. The weakness of the empire for a long time favoured the views of the usurper; but, in 1191, Richard the First, king of England, deprived him of it, together with his life. Being afterwards sold by this monarch to the Templars, difference of religion caused the inhabitants to take up arms against their new sovereigns; and the knights apprehending that they should not be able to keep peaceable possession of it, delivered it back to Richard, who renounced it in favour of Guy de Lusignan. In 1460, Charlotte, the last heiress of this family, was expelled from it by James, her natural brother. She married Lewis of Savoy; and on this account the dukes of that country still assume the title of King of Cyprus. After the death of James, Catherine Cornaro, his widow, finding herself without male children, made over this kingdom in 1480 to the republic of Venice. But they did not long enjoy their acquisition: the Turks rendered themselves masters of it in 1570, and every thing concurred to secure their conquest. But how comes it that these people, restless and rebellious under their first sovereigns, submit with so much docility to the yoke



of the Ottoman empire? Is it because a despotic government, which falls heaviest on the opulent, and consequently the least numerous part of a nation, is, as they say, more favourable to the poorer classes, who form the bulk of the state? There is a cause less remote, the idea of which presents itself to the minds of these unfortunate people. The robust slave raises, and carries without difficulty, a moderate burthen: but if it is greater than his strength can bear, it will soon overpower him; and the unhappy wretch, when once thrown down, must ever after creep and drag himself along, after the manner of animals. Such are the effects of despotism: it crushes man; destroys his noblest faculties; and, while his exertion is confined within the narrow circle of his wants, he at length loses all sense of his own dignity: a sense which, when properly revived, has been at all times, among people kept in a state of slavery, the principle of revolutions, and the signal of liberty. However this may be, Ferdinand I. of Medicis, grand duke of Tuscany, attempted to take Cyprus; and would certainly have succeeded, say the historians, had he been provided with better generals.

This beautiful island is two hundred and twenty miles in length, sixty-five in breadth, and about six hundred in circumference, comprehending the gulphs. A chain of mountains, the highest of which are Olympus, St. Croix, and Buffavent, cross and divide it from east to west.

The largest of its plains is that of Messarea, where the wandering eye loses itself in an extent of seventy-eight miles in length, and thirty in breadth; while a variety of objects add to the pleasure arising from a view of this immense horizon.

There are few rivers or torrents here, the beds of which, even in winter, are not entirely dry; and this is owing to the great scarcity of rain. The heavens, as one may say, are of brass; and historians assure us that, in the reign of Constantine, no rain fell in this island for the space of thirty years. It may readily be conceived how much injury a drought of so long continuance must do to population.

There were here formerly a great number of cities, of which nothing at present remains but the names; and a few ruins. There are some even, for the ancient situation of which it would be in vain to search. Famagusta and Nicosia are the only places of importance; unless Larnic, where the European merchants have their factory, may be classed in the same rank. Besides these, Cyprus contains seven citadels, which are commanded by the same number of governors.

Cyprus has produced a great many men distinguished by their birth, their virtues, and their knowledge. Strabo does not hesitate to say, that in this respect it is superior to the greater part of the Grecian islands.

Some authors tell us that the air of this island is bad and unhealthful. This prejudice prevents many strangers from remaining in it long enough to make the experiment themselves. But people who have lived here a year have been convinced of the wholesomeness of the air, and of the error of the ancient writers.

Tertian and quartan fevers are, it is true, very common and very obstinate in Cyprus, as well as in all the Levant; but this is not owing to the malignity of the air: besides, it is very easy to avoid them. For ten whole months I was afflicted with an ague; and as my experience may be useful to others, I shall here give a few observations on the subject.

subject. I was very soon sensible that I myself gave occasion for those relapses which prolonged it so much. The excessive heat of the climate causes an abundant and continual perspiration. If people in that situation are imprudent enough to expose themselves to the least breath of wind, the pores become shut, and perspiration is stopped, which infallibly brings on a fever. Another cause is, the immoderate use of strong liquors, and certain fruits, particularly cucumbers and melons. Even the inhabitants of the country seldom escape this kind of epidemical disorder, especially in summer; but by slight bleeding, and leaving nature to herself, they are cured without using remedies, and without any other regimen than that of abstaining from fruits. This method, I must confess, would not be sufficient for Europeans; from them this malady requires a little more care. It is attended with considerable danger, and cannot be prevented but by a rigid and strict regimen. Exercise on horseback is a remedy which the Turks and the Greeks employ also with success, at least to guard against those obstructions which are occasioned by this species of fever. The latter, sometimes harassed and worn out with the inflexible obstinacy of the disease, at the moment when the shivering fit is about to come on, take a large glass-full of excellent Cyprus wine; and this agreeable remedy is more efficacious than any other.

Religions are very much diversified in this island: the Turks never carried their tyranny so far as to attempt to render theirs universal. I wish to God that this moderation had always been adopted by sovereigns; it would have saved abundance of human blood, and would not have so often placed between the members of the same nation a greater distance than is to be found between people

people separated by immense seas, or inaccessible mountains. The greater part of the inhabitants are Greek schismatics. Besides a multitude of Armenians, there are here a great many Maronites, whose religious practices and ceremonies are not much different from those of the Roman Catholics. The Latins are far from being so numerous; and consist only of Europeans and the brother-hood of St. Francis, known throughout the Levant under the name of the Fathers of the Holy Land: a name by which I shall always distinguish them in these memoirs.

The Turks here have a mullah, who is in some measure the chief of the law; the Greeks an archbishop, and three bishops; the Armenians a bishop; the Maronites a high priest; and the Latins two rectors, one for the French, and the other for the Italians. Religious toleration in this island is extended to all nations.

There are very few English here; and it is doubtless for this reason that they have neither a church, a chapel, nor a minister of their religion. Should they happen to multiply, they will probably endeavour to procure all these things.—Here, as elsewhere, it is known that man is by excellence a religious being; and that religion is the strongest bond that attaches a people to their sovereign, by exhibiting him as the representative of the Deity: the policy of government therefore would certainly not suffer the dangerous example to subsist, of a people without worship, in the bosom of an empire, where the importance of religious opinions is every day experienced.

The Greek and Turkish languages here equally prevail, and from this mixture there results a corruption of the two idioms. The Greek, however, in its words, has preserved the purity of the ancient

ent dialect; but the pronounciation of it has been totally changed since the arrival of the Venetians in the island. Commercial people generally speak the Italian language, and a very few of them the French. It is observed that the Orientals learn the Italian much easier than the Europeans.

The Cypriots are, in general, well made: they are tall; have a noble and agreeable air; and in their manner of living they are very sober and temperate. The women have nothing beautiful but their eyes; their features are destitute of delicacy: yet they have always been held in the highest estimation for their charms; and it is from among them that our writers of love-songs select their models; but it must be confessed that the European ladies have no occasion to be proud of the comparison; for there are few of them remarkable for their beauty. They are pretty tall, of a very amorous disposition, have little taste for industry, and seem much inclined to indolence and voluptuousness. They, for the most part, attain to a good old age; and it is not uncommon to see great-grandmothers become tired of widowhood; and again enter into the bands of Hymen. All the Greeks are fond of pleasure; but the Cypriots give themselves up to it with madness: and the vivacity of this passion, instead of being cooled, appears to revive more and more under the rod of despotism.

The people here clothe themselves in the same manner as the inhabitants of Constantinople. The ladies are distinguished by nothing but their light and lofty head-dress. This is a very ancient fashion, and has hitherto been preserved in the island. Their dress, according to the Cyprian taste, is much closer than that used by the Turks, and consists of a small vest and a petticoat of red cotton cloth. Their robe is of cloth, velvet or silk: it is
a long

a long piece of stuff proceeding from the shoulders, which passes below the arms, and hangs down to the ground. It does not meet before, and leaves that part of the body entirely uncovered. Their shifts are of silk, and are manufactured in the kingdom. They wear breeches, or a kind of drawers; and to half boots of yellow leather are fixed, towards the ancle, sandals, which serve them for shoes. They have no stays; a plain vest of cotton marks out their shape, and preserves the pliability of the body. Over the whole is thrown a very fine shift, or light veil, with which their modesty is not contented, and to which they add one made of some kind of stuff less delicate and transparent. Around their necks they have gold chains, and their arms are ornamented with jewels and pearls. Their head-dress is an assemblage of beautiful printed muslin handkerchiefs, arranged so as to form something like a helmet; to the extremities of which they affix another handkerchief folded into the shape of a triangle, and suffered to float over the shoulders. This kind of helmet raises them a foot and a half, and gives them a theatrical and gigantic appearance. These pyramidal head dresses, so fashionable in Cyprus and some parts of Europe, offend both against taste and good sense. The head, of itself, is the master-piece of nature; and I would gladly persuade the fair sex that all these foreign ornaments destroy its effect. It occupies the highest and most conspicuous part in the human figure. Nature has omitted nothing that could embellish the face: she has spread over it a fresh and delicate complexion; and rendered it still more striking by the beautiful enamel of two rows of teeth, disposed with the utmost art. She has made it the seat of smiles and of modesty. The brilliant sense of seeing animates and enlivens the scene. On each
side

side are suspended the organs of hearing ; and the least motion in the human body becomes the source of agreeable modulation and enchanting expression. She has given it attitudes, graces, and motions, of which words can convey but an imperfect idea. The hair hangs over it ; and, like a light and floating shade, sets off its beauties to admiration. In short, she has imprinted on it the seal of perfection ; and the head serves, in some measure, as a cupola to the most elegant of her works. To overload it with superfluous ornaments, is to destroy its admirable proportion ; and to substitute, in the place of real beauties, childish and ridiculous toys. Among the Cyprian ladies, the greater part of the hair is concealed under these ornaments ; they, however, divide it on the forehead, and extend it over each temple towards the ears. Behind, they suffer it to fall down in natural ringlets ; and those who have a large quantity of it, form it into eight or ten tresses. They are passionately fond of perfumes, especially on the head, which they cover with all kinds of flowers.—The catholic ladies are very coquettish. They are at great pains to display the elegance of their dress ; their eyes seem to invite adulation ; and the opinion which they form of those around them, is decided by their slowness or readiness to gratify their desire. The Turkish ladies, on the contrary, modest and reserved, at least in appearance, are covered from head to foot with a robe of white cotton. The Cyprian ladies, in general, never appear in public but concealed under a veil, which hides the greater part of their person.

The kingdom of Cyprus was for a long time governed by a bashaw ; but when the island began to lose its ancient splendor, its expences became excessive ; and the people were so oppressed by taxes,

taxes, that they complained of this burthen, and begged the Ottoman Porte to give them, instead of a bashaw, a muhassil, or simple governor. This request was complied with: but the Cypriots, by changing their master, were not freed from oppression; and being equally harassed under the muhassil, they again complained, and petitioned for a bashaw. All their supplications were however useless; and they continue to groan under a yoke, which they once thought less severe and burthensome.

The revenues of the kingdom are abandoned to the grand vizir; but as he cannot go thither and command in person, he farms them out, and lets them to the highest bidder. The purchaser, furnished with a *kat-suerif*, or special mandate from the grand signior, confirmed by the minister, arrives in his government; and, like the clouds that precede tempests, and which conceal all those scourges that desolate our plains, the presence of this subaltern despot impresses universal terror, and presages every evil.

If interest, and not merit, be here, as it really is, the sure path to preferment, it is also the only rule which regulates the actions of the great. There is nothing to check these avaricious governors. They fall upon the people with fury; and their subtle tyranny invents a thousand means to get possession of their wealth, and to extort from them the fruits of their toil and labour. Every day gives birth to a new tax; and the governor, after having fattened on the substance of the people—after having enriched the agents of his cruelty, and become the object of public execration—retires loaded with gold and maledictions, and gives place to a new purchaser; who, to make the best of a bad bargain, thinks himself entitled to exercise every kind of rapacity and oppression.

The

The consequence is, that this beautiful kingdom is reduced to the most deplorable condition, and that it is drained of all its specie. Its soil is highly favoured by nature; but, being deprived of its valuable productions, it is converted into a desert; and, by continual emigrations, this delightful spot is now become a melancholy solitude. This, without doubt, is one of the most dreadful and usual effects of despotism. Such are the pictures which ought to be presented to sovereigns jealous of unlimited sway, and whose authority is often buried under the ruins of overstretched power. In no country whatever are taxes more accumulated. Altogether they amount to about two hundred piastres for each citizen, whatever may be his rank or his fortune. Capitation, throughout the whole Turkish empire, is twenty piastres; but here it amounts to forty, and it was only by a special favour that it was reduced to twenty-one. In 1764 the people found themselves so much oppressed that they revolted: and, having forced the gates of the governor's palace, massacred the tyrant. This attempt was attended with the most fatal consequences. As I was an eye-witness of them, and one of the principal negotiations in the accommodation brought about between the two parties, by means of the Italian consul, I shall speak of them in another place.

The court of the muhassil is composed of the camadar, or treasurer; the kiaja, or secretary; the sciuasces, or private guards; and the ciocadars, a kind of subalterns, whose number is not fixed: they however generally amount to from an hundred to an hundred and fifty. They consist of those useless beings so common in courts, who are a real superfluity, maintained through pride; and the superfluities of kings unluckily always deprive the people of some part of their necessities.

The

The sciaufces, and the ciocadars, have each their respective chiefs, called bafa-sciaufce, and bafa-ciocadar. Besides these, there also the farafs, through whose hands all the money passes that is deposited in the casna, or treasury. Their business is to examine whether it be good, and to count it. They are all Greeks, as well as the dragoman of the seraglio, or interpreter of the palace, who shares this office with the firman, or commandant of the Porte.

When new taxes are to be imposed, the governor does not address himself directly to the people, but to the dragoman; and the latter to the archbishop, who informs his diocese, in order to regulate the levying of them, and to prevent frauds and law-suits. From all these preliminaries, one might readily imagine that there would, at least, remain some resource to the people when oppressed; and that the zeal of the archbishop would set bounds to tyranny, and oppose to insatiable avarice the remonstrances of patriotism and humanity. But here, as in many other countries, the protector of the people is only a vain image. He never raises up his voice with courage in favour of the oppressed: political meanness, and forbidden interest, soon make him the slave of despotism; and this base hireling, by signing the oppressive register, authorises acts of violence, which secure his credit and his fortune.

Among the extraordinary taxes here, there is one which is highly singular. When the governor has occasion for money, every method of procuring it is equally good. He then imposes a tax upon some particular name, which he points out; and I shall never forget that it was the name of George which was taxed at the time when I arrived in the island. It is to be remarked, that the Greeks only are subjected to this kind of imposition,

tion. Nothing proves in a more striking manner the profound contempt which these governors entertain for their unhappy subjects. Not contented with putting them up to sale like cattle, and purchasing the right of tormenting them at their ease, they do not even attempt to colour over their violence, and to the most burthenfome impositions add the most insulting derision. Can we be astonished, therefore, that so many outrages should sometimes arouse the vengeance of these irritated people? and can we blame them for daring to remember that they are men?

Gold here is the universal agent; and every thing is purchased by it, even to the blood of the citizens. The law, it is true, orders an assassin to be put to death; but the criminal, by paying a few hundred piaftres, easily avoids its vengeance. The inhabitants of the place where the crime is committed, are subjected also to a tax, the produce of which is carried to the grand signior's treasure. The fine for murdering a man between thirty and thirty-five years of age, is five hundred piaftres. In all other cases, the time that he might have lived, as well as the revenue that his premature death may have deprived his sovereign of, are calculated; and the murderer is made to pay the equivalent, and very-often a great deal more. If premeditated assassination can by money escape the severity of the laws, it may be readily imagined that this must be the case much more in regard to involuntary homicide.

The tribunals to which all civil and criminal cases are referred, are called Mehemes. The president of these tribunals is, in the capital, a mullah; and in towns, or large villages, a cadi. Trials here are determined in the space of a few hours. The Turks have no written laws: the Koran, which is their sacred code, and which is called

called *The Book* by excellence, supplies the place of them. Every good *cadi* ought to have several passages of it about him. These passages are suited to every circumstance; and are contained on long scrolls, which are wrapped around the head in the form of a turban. Every one, however, interprets them after his own manner, and almost always gives them a meaning different from that of the legislator. Every person summoned before these tribunals for debt, if he loses his suit, must pay to the *cadi* the tenth part of the sum in litigation; but, if he gains it, this burthen falls upon the plaintiff. The *cadi* has a right also to the tenth part of the effects of every person who dies in his district. The valuation of them is made in an amicable manner, and without severity.

Besides these tribunals, there are sixteen *cadilichs*, in each of which a *cadi* sits as president. Of this kind of magistracy, the *mullah* is the supreme chief. In these tribunals, no sentences are passed but what are subject to revision. In cases of importance, a state of the affair is drawn up, and delivered to the governor, who transmits it to the *mullah*; for the governor cannot dispose of the life of any citizen, until he has previously conferred with the *mullah*, whose consent is absolutely necessary.

The military government of the island is in the hands of the *ali-bey*, general of the *spahis*, or cavalry, and the *aga-janissary*, or commandant of infantry. Their respective captains are called *zaim* and *cioluagini*. There ought to be three thousand *spahis* in the island, and about eight thousand *janissaries*; but there are scarcely ever more than an hundred of the former, and two thousand of the latter. The pay however is always the same, and is received by the commanders.

When

When the Turks conquered Cyprus, they reckoned in it, besides women, children, and old people, seventy thousand men, subject to capitation. Such was always the number of its inhabitants, in the short moments of its splendour and glory: and the grand signior, at the rate of five piaſtres per head, drew from it an annual revenue of 400,000. But deſpotiſm having over-run this rich iſland, its ſources of abundance dried up, and its population decreaſed. The ſame exactions were however continued; and thoſe who ſurvived the diſaſters of their country, and whom indigence and the force of habit rivetted to that unfortunate ſoil, ſaw themſelves loaded without mercy. The progreſſion of the taxes was as immenſe as rapid; and at the time when the baſhaws quitted the iſland, they amounted to forty piaſtres for each citizen. At preſent there are ſcarcely twelve thouſand men ſubject to capitation; and though, as I have already ſaid, it is now reduced to twenty-one piaſtres per head, the revenue ſtill amounts to 250,000 piaſtres; and this ſum, added to the extraordinary taxes, forms an annual revenue of 540,000. If it be remarked that, though the number of the taxes is ſcarcely a ſixth part of what it was formerly, the whole of the revenue has been increaſed a fifth, one may then have ſome idea of the oppreſſion and rapacity which the governors, magiſtrates, clerks, and a multitude of ſubaltern agents, exerciſe againſt theſe unhappy iſlanders.

The population of Cyprus has ſo much decreaſed, that the inhabitants ſcarcely amount to forty thouſand. This calculation is perhaps not very exact; for, to aſcertain the truth in this reſpect, is a matter of great difficulty, both in Cyprus, and in all the other countries of the Levant. The orientals do not, like us, keep any register of births

births and deaths: no notion, therefore, can be formed of their population but from the number of those who pay taxes, and who are not above a third part of the whole. To this may be added, that the women are much more numerous than the men—an observation which I have often made, and which was confirmed to me by all the people with whom I had any intercourse in the Levant.

From this it would appear as if polygamy, so common among the orientals, had been pointed out by nature itself: for were they obliged, like the Europeans, to confine themselves to one woman, all the rest would be useless; and this superabundance would be an exception to a very true axiom, that nature has made nothing in vain. The character of these people, and the ideas which they seem to have formed of love, still tend to support the justness of the above reflections. That ecstasy and delirium, that union of souls which leads us into a kind of intoxication, that deifies, in our eyes, the object of our affection, identifies us with it, and renders love a divine emotion, and an indissoluble chain—are never known here; all the different shades of sensibility escape them. They feel nothing of the moral influence of love, and are acquainted only with its madness: it is a want which they gratify, and not a sentiment that hurries them away. An European always embellishes the object whom he loves; he discovers every day and every moment, new charms and new graces, which he multiplies, as one may say; and experiences, even in constancy, all the pleasures of variety. Such is love in temperate regions, where the two powers of which man is formed are in harmony; where the physical sensation is subordinate to the moral sentiment: and this strengthens the natural and religious

gious obligation of adhering to one woman. But, on the contrary, if love be only a physical want, an animal instinct, such a passion admits no choice; it is not exclusive; and nothing can supply to him who experiences it a sufficient number of objects. Such is love in those countries where the irresistible and continual action of a scorching atmosphere destroys the harmony of the two powers; where the violence of the sensation extinguishes the energy of the sentiment; where man yields to the most impetuous of passions, and not to the mildest of affections: and this gives rise to a plurality of women. Polygamy, therefore, will be a natural consequence of those warm temperatures, and of the constitution of the orientals; and a superabundance of women, instead of being an error of Nature, will become a proof of her wisdom and intelligence. Perhaps also (for I will not warrant the justness of the above observations) she has produced women in greater abundance in some countries; with a view to induce the different nations of the earth to connect themselves together by alliances; and to form of the universe one country, and of the scattered tribes of man one family.

This island was formerly one of the richest and most fertile in the world. It abounded with mines of gold, silver, copper, iron, marcasite, rock alum, and even emeralds; but of these ancient productions nothing now remains except the remembrance, and the names of the places from which they were procured. The present government fetters curiosity in this respect, and forbids every kind of research. Some centuries ago, a great quantity of oil was made here; but in the time of the Venetians a spirit of speculation abolished that useful branch, and the cultivation of olives was abandoned for that of cotton. Saffron,

rhubarb, and other valuable productions, are at present totally neglected. Deer, roebucks, asses, wild boars, and a great number of the most beautiful pheasants, once enlivened the plains of Cyprus; but they are all now destroyed: and it would seem as if these animals had refused to embellish a country which is no longer the seat of liberty.

The principal productions of the island at present are, silk, cotton, wool, nutmegs, wines, turpentine, kermes, laudanum, wheat, barley, colocintida, pitch, tar, glass-wort, salt, St. John's bread, timber for building, umbre, and green earth. All these productions form so many branches of commerce which the island carries on with Europe, and of which I shall speak in another place.

This island formerly was very abundant in oil, and exported considerable quantities of it every year to foreign countries; but olives have decreased so much for some time past, that it is now found necessary to import it. It abounded also with jujubs, from the seeds of which the inhabitants extracted a kind of oil. The same thing is still done in Natolia; and this oil is one of the most lucrative branches of its trade with the coast of Syria. It is, above all, exceedingly useful in those years when olives are scarce. Oil of glass-wort was also a great resource, when that of olives, or the seeds of the jujub, could not supply enough for the numerous inhabitants of the island. They were sometimes even obliged to have recourse to the fruit of another plant called curtunia. This plant scarcely appears above the ground when its fruit begins to be formed; it attains to its full growth in the space of a few months, and rises to the height of a man. Its leaves are indented; its stem, which is about a foot in circumference, remains
always

always green; it never hardens, and contains abundance of pith: the fruit is of the size of a bean, and shaped like a chestnut in the husk. It contains a kernel, which yields an oil that may be applied to various purposes, but it cannot be used for the table.

The soil here produces pulse, and all kinds of wild herbs, a knowledge of which would be a valuable acquisition to botany; but there are few trees, and consequently few fruits. Nature however, to make up for this loss, has been exceedingly lavish in flowers; and the most beautiful and delicate plants of Italy, France, and Holland, may be easily naturalized. Hyacinths, anemones, renunculuses, and narcissuses, both single and double, which require so much care in Europe, thrive even upon the mountains, without cultivation; and render the beautiful plains of this island like an immense parterre. There would be even still more of them, did not the Cypriots rob the valleys in order to ornament their gardens. They send great numbers of them also to France and Holland, where they succeed extremely well. Oranges of an exquisite taste, and delicious flavour, are very common here. Nothing can be more agreeable than to walk near the spots where they grow, at sun-rising or sun-setting, when the odouriferous particles, put in motion by the heat of the sun, or condensed by the coolness of the evening, convey to the organs of smell a mixture of every perfume: it is then that the enchanting dreams of fabulous antiquity are realized; and that this island seems still to be the abode of pleasure, and the birth-place of love.

Among the wild flowers there is one called melissa, or the bee-flower, which indeed has the shape of that industrious animal. It has generally one stem, but sometimes two, each of which bears five

or six flowers ; its root may be ranked among the class of bulbous plants, and resembles the testicles of a dog. The juice of this root is an excellent specific for healing wounds.

The Cypriots cultivate a plant which they call chenna : when at its full growth, it is as tall and big as the pomegranate tree, to which it has a great resemblance in its trunk and branches ; its leaves are like those of the myrtle, and its flowers like a bunch of grapes in blossom. They are succeeded by a fruit of the size of a large coriander-seed ; an oil is extracted from it, which has all the properties of balm ; it exhales a fetid smell, insupportable to the Europeans, but which nevertheless pleases the orientals. The leaves of this plant, either dried or green, boiled in water, communicate a beautiful orange colour to cloth or stuff. The Cypriots used it for dying their hair, which, when once impregnated with this colour, retains it for a long time after. The Turkish, and a few of the Greek women, rub their nails and the palms of their hands with it, from an idea that it will render their skin whiter, and give a higher bloom to the carnation of their cheeks. In every country of the world one part of the women have endeavoured to add to the graces of Nature, and the other to repair her faults : all the secrets, therefore, and cosmetics, invented by quackery, have been often put to the proof ; but they have never yet been able to cure, in this respect, the insurmountable credulity of the sex.

The Venetians, when masters of this island, used to paint their horses ; but this custom is preserved only in regard to white greyhounds and sheep.

For want of hands, great part of this island still remains uncultivated, and produces nothing but thyme, and other odoriferous herbs, which perfume

fume the surrounding atmosphere. The luxuriance of nature, however, left to herself, sufficiently shews what happy effects agriculture would have on these fertile desarts.

In the side of a mountain near Paphos, there is a cavern which produces the most beautiful rock crystal. On account of its brilliancy it has been called the Paphian diamond: it is cut and polished in the same manner as other precious stones. People are forbid, under the severest punishment, to carry away the smallest bit of it; and the mountain is surrounded with guards; but their fidelity is not proof against the most trifling present.

The like prohibition has been made respecting the stone amianthus, or asbestos, of which there is a quarry near the village of Paleandros. Incombustible cloth, it is said, has been made of it; and fire, instead of changing, increases its whiteness. This fact, founded on the relation of Pliny and Dioscorides, is, in the opinion of the moderns, one of those errors so common in the philosophy of the ancients. The Greeks at present call this stone caristia, and some others the cotton stone.

There are found here also red jasper, agates, and three different kinds of stone. The hills nearest to Larnic consist wholly of talc, which serves for the composition of that plaster used in all the houses of the country.

No wild animals are seen here but foxes and hares: the odoriferous herbs on which the latter feed, give their flesh an excellent taste, and a most agreeable flavour. Hunting is the principal diversion of the Europeans; and they maintain, at a very great expence, horses and packs of hounds. No season can check their activity: troops of hunters repair to the fields by the break of day, and pursue without remission their fugitive inhabitants.

The

The most common of the winged tribe are rails, partridges, snipes, quails, and thrushes. Of water fowl there is great abundance. Rails and partridges cost about two-pence halfpenny a-piece; snipes are somewhat dearer, as the Cypriots account them a delicacy. All other birds are so cheap, that they are rather given away than sold. The becaficos and ortolans are remarkably fat; and so numerous, that the peasants think they make a good market when they can dispose of them at the rate of a penny for a bunch, or a dozen. They are caught in greatest abundance near the village of St. Nappa; part of them they carry to the city; but they generally wring off their heads and claws, parboil them, and then put them into vinegar, with some ingredients proper for preserving them. In this manner they keep them a whole year, and sell them at the same price as the rest. The grand vent for these birds is among the Europeans of Larnic, who send them to England, France, Holland, and sometimes to various parts of the Ottoman empire. It is true that they convey none to Turkey, except to their correspondents, for the private use of their families; but there are exported every year from the island four hundred barrels, some of which contain two, and others four hundred of these birds. The most common method of cooking them in Cyprus is, to split them in the middle, and to put them on the gridiron, with a slice of bread, and a little parsley: when broiled in this manner they form a most delicious meal.

In the months of July and August the fields are covered with flocks of vultures; but it appears that this is only a resting place for them in their passage to some other country. All other birds, the becafico not even excepted, lay their eggs here, though

though it is pretended that no nests of the latter have ever yet been seen in the island: but this is no more true in Cyprus than in a thousand other places, where the same thing has been asserted with as little foundation.

Among the venomous animals here, there is a kind of serpent, the Greek name of which signifies the *deaf snake*: its bite is mortal; its body is about two feet in length, and an inch in diameter; its colour is black and yellow, and it has two small horns on its head. The Greeks have named it very improperly, for it is by no means deaf. It generally frequents corn-fields; and the reapers, besides wearing buskins, fix small bells to their scythes, in order to frighten it away. This precaution would indeed be altogether useless had nature deprived it of the organs of hearing. At the village of Tremitiu there is, it is said, a Greek family, in whom the virtue of curing the bite of this serpent is hereditary. I saw two people wounded apply to a relation of this family, who cured them merely by touching them. All those who despised this remedy became victims to their incredulity, and died some time after. It is very true that all the virtue consists in a secret known only to these people; for, in touching the wound, they dexterously apply a certain powder, which causes a most acute pain, but it vanishes in a moment. The tarantula of Cyprus is a kind of spider, of a brown colour inclining to black, and covered with long hair: its bite is not mortal; but it is, nevertheless, dangerous; and often occasions excruciating pain, accompanied with a fever.

That of the galley is, however, incurable. This is a thin flat animal, about a foot and a half long; of a yellow colour; and furnished with a multitude

tude of legs, which it moves uniformly, like the oars of a galley : hence it has acquired its name.

There is here also a black serpent, about a yard, or a yard and a half long ; but it is not venomous ; people take it in their hands without danger ; and, having stripped off its skin, broil the flesh, which is said to be extremely well tasted.

The horses of Cyprus are not proper for the course ; but at Paphos there are some highly esteemed for their pace called *ciapcun*, a kind of accelerated trot, which they will continue the space of six whole hours, over hills and plains, without fatiguing the traveller. The asses have the same pace, as well as the mules, which are reckoned the best in the whole Levant.

The oxen here are lean, and of a small size. The Greeks never eat beef ; for they hold it as a maxim, that the animal which tills the ground, which is the servant of man, and the companion of his noble labours, ought not to be used for food.

The mutton is juicy and tender : the tails of some of the sheep, which are remarkably fine, weigh upwards of fifty pounds ; and there are many of these animals that have three, and even five horns. To fatten them, recourse is never had to castration ; this operation is generally performed on kids, which supply provisions for the summer. Nothing can be more beautiful than the flocks of goats seen here. The great cleanliness of this animal, the variety of its colours, and its spotted skin, afford a spectacle truly interesting. When suspended from a rock, or traversing the plains, its agility and wanton gambols form an agreeable contrast with the dignity of other animals.

The greyhounds are excellent for the chase, and the lightning is scarcely more rapid than their flight ;

flight : no sooner have they darted forwards than they are seen on their prey ; and, on this account, those who wish to enjoy long sport, take care to choose the heaviest. Greyhounds of a good breed have the ears and the tail white, and exceedingly soft ; long, nervous, and robust thighs ; and the rest of their body red.

What difference, comparatively speaking, there is between the knowledge of modern and ancient Greece ! We no longer find that land favoured by nature ; and fertilized, as one may say, by the dews of genius. We no more behold that enchanting climate, which, under a pure and serene sky, gave birth to children whose cradles were surrounded by the fine arts—where those eloquent voices were heard, whose powerful charms inspired every heart with the fire of patriotism, and the enthusiasm of liberty ; and where the people, even, endowed with that exquisite feeling, and that delicacy of taste and sentiment, which can relish real beauties, were at once the judges and the protectors of genius.—Ignorance, at present, is completely triumphant. Being a stupid adorer of gold, the Mahometan disdains those noble and honest means of procuring it which the cultivation of the arts offers him, and is acquainted with no other than tyranny and oppression. Of the truth of this observation the kingdom of Cyprus, all Syria, the greater part of Asia, and Turkey in Europe, are melancholy proofs. No arts are cultivated there but such as are absolutely necessary ; or such as are incompatible with calm reflection, and delicacy of sentiment. The wants of the inhabitants support, also, a few manufactories ; the produce of which is, however, scarcely sufficient for their consumption. Every thing here has been subjected to the yoke of despotism ; every beauty has disappeared ; and a profound darkness broods

broods over this region once so fruitful in wonders, But an ancient temple is majestic, even in its ruins : the friend of the arts still treads with respect the soil which is intermixed with the ashes of so many great men ; he exercises his recollection to honour their memory ; and, in a short moment of illusion, thinks he still hears them in their scattered tombs. If this is no longer the country of science, it is that of remembrance. On the sight of an aged and venerable tree, how often have I said to myself, " Here perhaps, in the course of his peregrinations, the divine Homer studied nature, and composed his sublime hymns ; or here the homely Socrates, discoursing on virtue and the nature of the Deity, became, in the eyes of those who heard him, the most beautiful of mortals." The wildest spot, consecrated by this idea, was converted into a temple ; and the humblest individual shared, for a moment, the genius of that god whom his imagination placed in it. One can easily perceive in the modern Greeks the descendants of these great men. A certain elevation of ideas shews what they have been ; but that shrewdness by which they were distinguished, is, at present, only a talent for mischief. They are acquainted with every trick that the deepest cunning, and the most ingenious deception, can suggest ; and the net which they throw around you is wove with so much art, that it escapes the notice of the most vigilant eye. Few of them cultivate literature, which is known only among a small number of the monks ; and the utmost effort of their genius often is, to read the Greek without understanding it.

Such is the general view of the kingdom of Cyprus : I shall now proceed to give a more particular account of it.

C H A P.

C H A P. II.

OF THE PORT AND TOWN OF SALINES.

THE port of Salines, in the southern part of the island, is one of the most flourishing in the kingdom: this is owing no doubt to its happy situation; and the proximity of Larnic, the centre of the commerce of Cyprus. This place formerly was resorted to by people from all countries; and the Cypriots still regret those days of splendour, when amidst so many nations, customs, and different languages, each of them could, like the ancient philosopher, call himself a citizen of the world. Since that period things are greatly changed. When I beheld this harbour, at present deserted, and called to remembrance its ancient celebrity, I imagined that I saw the dry bed of a large river; and that multitude of foreign names inscribed and confounded on the neighbouring stones, were like those numerical signs, which, long after the annihilation of its waters, are still an evidence of its former abundance.

The town of Salines, which stands on the borders of the sea, extends much farther in length than in breadth. The citadel, built by the Turks in 1625, is furnished with a great many pieces of artillery, which have on them the arms of the republic of Venice. This fortress, full of fissures, and embrowned with age towards the sea, is falling

ing fast into decay : while its ancient walls are almost hid by a multitude of plants, the offspring of time, the tender and delicate shades of which form a charming contrast with the dark and gloomy colour of its ruins. I often observed old Cypriots sitting, in a melancholy attitude, on its remains, with their eyes turned towards the sea, and seeming as if they requested it to convey back those vessels by which their city was formerly enlivened. Notwithstanding the miserable situation of this citadel, it has a small garrison, and a *disdaer* or governor. It is of a square form, and without any bastions. The only use made of its lofty towers and battlements, from which were once hurled the thunderbolts of war, is to salute the ships of foreign powers that come to water in the roads.

At a small distance from the citadel is a vast inclosure, like the cloisters of a religious edifice with its different cells. Here all those strangers who have no particular place of lodging are received ; and each is entertained according to his taste, and at a very moderate expence.

A little farther is the bazar, where provisions, cloth, stuffs, and other necessities are sold. This market is the best frequented in the island. All the vessels of the Syrian coast come hither to procure provisions, which are exceedingly cheap. The shops around it abound with all kinds of European merchandize.

Near the bazar stands the custom-house, which is under the management of an aga, or Turkish lord. He is styled here the commissioner of the customs ; but he is only a substitute to the grand commissioner of the kingdom, who resides at Nicosia. The greater part of the merchants have their warehouses in this town : the commodities most common are cotton and woollen stuffs.

Or

On the land-side, the Greeks have an ancient church dedicated to St. Lazarus, who, they say, was bishop of Cyprus. It belonged formerly to the Latins; but it was taken from them by order of the grand signior. The fathers of the holy land go thither, however, twice a year, to perform divine service, in remembrance of their ancient possession. Though the jealousy of the Greeks has destroyed every other monument, I still remarked the tomb of the saint. It is cut out in the rock; and it is pretended that the body was transported thence to Venice. This translation has not diminished the devotion of these people: every hour of the day they may be seen prostrated before the tomb of their saint, whom they no doubt beg to moderate the avarice of their tyrant; to secure their small patrimony, and that of their children, from the rapacity of the great; and to inspire with humanity that multitude of avaricious and sanguinary men. Considered under this point of view, the piety of these unfortunate people is respectable, even in its illusions. It is very natural for men persecuted, friendless, and deprived of every earthly support, to soar, for a moment, beyond the scene of their sufferings, and to seek for consolation and protection in heaven. On this account, the Turkish government never attempts to interrupt them; for it is sensible that they would be less patient under their sufferings, did not religion, and the hopes of a happier state hereafter, drop the balm of comfort on their bleeding wounds.

In every Greek church there is a particular seat for the bishop. That of St. Lazarus is, without doubt, the most interesting. The workmanship of it so exquisite, that it excites the admiration of travellers. But the Greeks have now lost every idea of the beautiful, and of models of taste:
these

these people, formerly so ingenious, view masterpieces of art with a disdainful ignorance. I shall take this opportunity of observing, that their religion forbids them to worship statues, and for this reason there are none seen in their churches.

The Greeks baptize by immersion, but not till the eighth day after the birth. Every person of the Latin church who joins their communion, must be rebaptized: the case is the same when a Greek becomes a catholic, and wishes to enter into the bosom of the church.

At some distance from St. Lazarus is the protestant burying ground; which, without doubt, is the most agreeable place in the neighbourhood. A certain kind of instinct, attended with a melancholy pleasure, carried me thither several times a day, and often even during the calm and silent hours of the night. But this will surprise only Europeans who have never been beyond the boundaries of their own country: for every traveller knows what care is employed here to embellish these last asylums of mankind. Being situated in spots perfectly open, the extent of the plains, the height of the trees, the rustling of the leaves, the neighbourhood of the sea, or of some river, the mild and undulating reflection of the moon, and, in a word, every surrounding scene of nature, all tend to render grief sublime, melancholy equally profound and affecting; while the diversity of the tombs, and the pomp or simplicity of the inscriptions, become the source of useful reflections, or of the most exalted sensations. It is to be remarked, that the eastern nations have affixed the greatest respect to the tombs of their ancestors: time, which generally destroys every other passion, seems to give to this a new energy. Tombs are the basis of their religion; and their writings abound with funeral images.

These

These places in China are really elysian fields. The suburbs of every town, and all the hills and mountains, are ornamented with them. A fondness for tombs is equally prevalent among all savage people: the ashes of their fathers are the strongest tie that attaches them to their country; and the truest and most striking examples of affection are to be found among them. A husband, long after the loss of his companion, regularly bedews her tomb with his tears; a mother goes and sheds drops of milk, become useless, over the grave of a beloved child; and this eloquent and repeated sign of maternal grief is undoubtedly much more expressive than the ephemeron lamentations of our feeling Europeans. In these climates, commonly distinguished by the epithet of barbarous, every thing breathes this religious melancholy. Why is this not the case among the civilized nations of Europe? What is the cause that people are so ready to forget those when dead, whom they cherished most when alive? Let us boldly say, that in Europe virtue is to be found in books, and not in the heart. Governments, to render people happy, follow only the maxims of a false and childish policy, and despise the grand resources of nature. Here children grow up and are nourished under the shade of their paternal habitation: in Europe they are banished from it, even at their birth; seldom enter it till they have attained to manhood; and leave their hearts in those ever charming spots which beheld their progress, and among those objects which received their first smiles, and directed their earliest steps. Education here is mild, amiable, and engaging: in Europe, education, gloomy and severe, creates languor and disgust, and plants the seeds of hatred in tender and innocent bosoms. Here the triumph of fatherly care is to leave them, at death,

death, talents and virtues; and children educated amidst the best examples, who see in their parents much less of the man than of the Deity, are desirous to eternize their existence. The pride of European families is to display before their eyes the splendour of luxury, and immense riches, with which the death of a father will invest them; and it is no uncommon thing to find more than one longing for that happy moment. These, no doubt, are the sources of our insensibility: let us therefore abolish those destructive abuses; and let governments, become wise, and friendly to the interests of mankind, cause the virtues to flourish: the rights of nature will then revive with them; and the Europeans, like the people of the East, long after the death of their ancestors, will wish to be surrounded by their ashes.

In this town the Turks have a paltry mosque, built in the modern style. A public bath has been erected close to it.

The water here is excellent: it comes from a spring near the village of Arpera; and, dividing itself above Larnic, forms various streams, some of which supply the town. For the conveyance of them, the last bashaw caused aqueducts to be constructed, which are supported by stone arches, well built, and in excellent preservation. To this wise magistrate the inhabitants are under the highest obligations. Besides the money necessary for erecting these works, he secured the re-establishment and reparation of them, by leaving a certain sum, which public utility will no doubt always confine to its original destination.

The government of the town of Salines belongs to the commissary of Larnic, whose functions are discharged by the aga of the customs. There is also a schiel-agasi, or intendant of the report, whose business is to watch the coasts, and prevent frauds

frauds in the export or importation of merchandise.

As trading vessels and ships of war, from all countries, water in this harbour, it may not be improper to mention the formalities that are used at their arrival, during their stay, and on their departure; especially as these are essential ceremonies, an ignorance of which often occasions quarrels among the commanders of merchant-men, and sometimes even among the consuls.

Every ship of war belonging to a Christian power, when about to drop anchor, receives a salute from the European vessels, which she returns according to the etiquette of the navy. When she has come to anchor, she waits for that of the citadel; which she cannot obtain without an express order from the governor of Nicosia, to whom a messenger is immediately dispatched: but he has power to refuse or to grant it, according to his own pleasure. It often happens that, when a consul expects the arrival of a ship of war belonging to his sovereign, he takes care to procure an order beforehand; and the vessel, as soon as she enters the harbour, is saluted by the citadel with a certain number of guns, which she returns. The captains of the same nation then go and pay their respects to their country-man; the consul's dragoman informs all the rest; the standard of their dignity is hoisted; and the consul, with his suite, waits upon the commander, and congratulates him on his happy voyage.

If the captain is invested with any title or mark of dignity, all the consuls go on board a barge destined for that purpose, and hoist their colours at the prow. This distinction is unknown in the ports of Christian nations; but it has been introduced here, in order to render the consular dig-

nity more striking and respectable in the eyes of the Turks. The consul and his attendants are received on board the vessel under a discharge of artillery; and the consul orders his cannon to be fired, in the like manner, as soon as he returns on shore. If the captain wishes to land, and proceed to the town, the consul and all the foreign officers go on board, and attend him to the place where he is to lodge, which is generally the consul's palace. During his passage he is saluted by his own vessel, and all the other European ships. Foreign vessels are contented with hoisting their colours.—This ceremony is performed only once.

A merchant vessel cannot depart without permission from the captain of a ship of war, if there be one in the harbour.

The same ceremonies, almost, take place on the arrival of a Turkish vessel: the only difference is, that the consuls, instead of going in person to pay their compliments to the captain, send their dragoman, or interpreter, accompanied by a janissary. This is likewise the case with regard to the captain of an European ship, who answers the salute, gun for gun, and is complimented only by a plain officer.

If there be a Turkish ship of war in the harbour, no vessel can leave it without the captain's consent. Those who ask permission to depart, must support their request by a few sequins: this is the only method of humanizing a Turk, and of obtaining from him what one wishes. Even European captains cannot avoid this imposition, except when under the protection of a ship of war belonging to their own nation: in that case it is only necessary to acquaint the captain that they intend to sail.

The departure is as silent as the arrival is noisy. The ceremonial between European captains is regulated

gulated by rank; but I observed that the French and English, out of compliment, yielded up their right to each other in this respect.

C H A P. III.

OF THE ANCIENT CITY OF CITIUM, AT PRESENT IN RUINS.

ON departing from Salines, I proceeded towards Larnic, which is situated to the west. On my way thither I observed an immense pile of ruins, the origin of which, from a curiosity very natural in the like circumstances, I was desirous of knowing. As we learn from Strabo and Ptolemy, that between Amathonte, at present the ancient Limassol, and the promontory of Dades, called Cavo-Pila, the city of Citium was formerly situated, I concluded that these were its ruins. It is therefore astonishing that Stephen de Lusignan, forgetting these ruins, should place Citium in a neighbouring village named Citti. I saw nothing there that had the least appearance of the ruins of a city: he has probably been deceived by the name, which is not derived from Citium, but from the promontory called at present Cavo-Citti. These ruins then are, in my opinion, as I have already observ-

ed, those of the city of Citium; and I am the more inclined to this idea, as it coincides with the accounts of the ancient geographers.

Having fallen by chance upon a description of Cyprus by Ascagne-Savornien, a Venetian gentleman, whose manuscript is in the excellent library of Dominico Manni, I found the following observations, under the article of Salines: "There
" was formerly a city called Citium, the situation
" and vestiges of which may be still easily discern-
" ed. No unfavourable or disadvantageous emi-
" nence is to be seen in the neighbourhood; on
" the contrary, there are some so favourable, that
" a fortress might be erected on them, which
" would command the town. This building would
" cost very little; for there are materials quite
" near on the ramparts* of this ancient city. At
" the bottom of the hill, where there was former-
" ly a castle†, the basin of the harbour may still
" be perceived." From this information it might not be improper to correct those maps which have been formed according to the geography of Lusignan.

It is, no doubt, a matter of some importance to determine the true situation of this city, as it once was a place of great renown. The celebrated men whom it produced, and the splendid actions of which it was the theatre, all concur to render it even at present an object of curiosity.

Apollonius, the physician, was a native of Citium. Of this disciple of Hippocrates history has preserved nothing but the name, that of his country, and the profession which he exercised. The period at which he lived is even unknown. How many characters, highly celebrated at present, whose exalted qualities fill the hundred mouths of fame, will in the like manner be lost in the abyss of oblivion; and leave behind them nothing but an

* Now destroyed.

† Now a windmill.

an empty name, and the probability of their existing and preserving their former glory in a distant futurity! Such examples are well calculated to humble the haughtiness of pride and vain-glory.

Citium was also the country of Zeno, the founder of the Stoics. This sect, as is well known, took its name from a portico at Athens, where this philosopher was fond of discoursing. He was cast on shore there by a shipwreck; but this unfortunate event was the cause of his glory: and he was often heard to bless the winds which had driven him so happily into the harbour of the Pireum. Having composed a book on the republic, he soon found himself surrounded by disciples. A very singular circumstance determined him to apply to study. Some oracle having desired him to search for the colour of the dead, he concluded that this was an allusion to the usual paleness of those who followed literary pursuits; he therefore gave himself up to them entirely, and became a follower of Crates. Zeno made true felicity to consist in a life absolutely agreeable to nature and to reason. His successors, like the partisans of every system, improved on this wise maxim; and pretended that a virtuous man might be happy amidst torment, and the greatest misfortunes. They acknowledged only one God, who was the soul of the universe, which they considered as his body; and both together they were a perfect being. To make the perfection of the Deity depend upon his union with a frail and perishable world, is doubtless a confined and ridiculous notion; but such in general are the metaphysics of the ancients—a mixture of sublime ideas, incoherencies, and absurdity. It appears that this philosopher was a man of some humour. His slave having one day robbed him, Zeno began to beat him; upon which the slave cried out, “I was destined to rob.” “And to be
beat

beat also," replied the philosopher. He, however put an end to his own existence; and his disciples have thence drawn an argument in favour of suicide.

Having related these particulars, I shall take this opportunity of entering into a short examination of Stoicism. All antiquity, and a great many moderns, have considered the doctrine of this sect as a master piece of sublimity, and the *ne plus ultra* of human wisdom. One of the greatest geniuses of France has ranked the destruction of it among the number of our misfortunes. But does it in reality deserve all these praises? Does it justify that universal enthusiasm? Does Stoicism carry with it all the characteristics of real virtue? Is it agreeable to human nature; and is it truly a benefit to mankind? This we shall see in the course of a few words. True virtue is mild and beneficent; it shuns splendour and noise; courts solitude and the shade; its happiness is in itself, and it is its own reward. Independent of opinion, a multitude of witnesses and spectators, obscurity is the touchstone of virtue; it is there that it is truly great: and if I believe that virtue exists upon the throne, it is because I have seen it under the humble roof of the peasant. Is this virtue indeed the portion of the proud Stoic? He delights in the crowd, and exhibits himself as a spectacle to the whole world; he sets less value on the testimony of a pure conscience than on the admiration of men; and I behold him in courts, in public places, and in the middle of assemblies. He there, it is true, discourses on virtue; but take away the multitude who follow his steps, transport him to a desert, and you will see the fastidious disciple of Zeno fall from the height of that pride which supports him, and be nothing more than an ordinary person. Are the maxims of Stoicism agreeable to the

the nature of man? The desire of mankind is to be happy: physical and moral pain make us live in a state of trouble; they are therefore an obstacle to happiness. Man doubtless ought to bear them with fortitude; but he can neither be, nor boast of being happy, when he suffers. After this, what can we say of a sect who place virtue in the most complete apathy; who render the body, as we may say, insensible, and who make man absolutely a passive being? What can we say of a sect, the partizans of which betray, by their cries, those sufferings which they in vain attempt to conceal; in order to shew that pain is no evil? of a sect whose adepts pretend to be happier when confined within the heated sides of the bull of Phalaris, than in the soft embraces of a beautiful Circassian? By what is such a sect characterized in the eyes of a man of sense? By proud quackery, ridiculous boasting, and a profound ignorance of human nature. Was Stoicism therefore a blessing to mankind? The Stoic renounced every passion, consequently he did not permit the sage to feel for the misfortunes of another. "If you behold your friend in trouble," says Epictetus, "cast an eye of compassion upon him, mix your complaints with his, but take care that your grief be not real." The most rigid amongst them would not even have affected pity. Did you tell them of any accident that had befallen a friend or relation, they replied, *That is no business of ours*. Did you insist upon it, did the misery of another render you eloquent, and did you represent it to them under the blackest colours, the Stoics, unmoved, would still reply, *All that may be true, but it does not concern us*. Such is the sect so much boasted of, so useful to mankind, and whose loss is deplored! Nothing that relates to man affects them: in vain does the wretch before them expose his grief,

grief, the orphan his nakedness, a friend his wants, and the poor their indigence. To these insensible beings a friend, the poor, the wretched, and the orphan, are nothing. The saying therefore of Montesquieu, that, *failing Christianity, he would embrace Stoicism*, is at bottom only a contradiction. To be convinced of this, let us for a moment suppose the whole world Stoics; each being sequestered; and man become a stranger to man, that is to say, society entirely destroyed. What a different view is exhibited by a contrary supposition, where all mankind, subjected to the laws of christianity, should follow the sublime morality of the gospel. By that morality every bond is strengthened, and every affection animated: it destroys hatred; renders all mankind brethren; and converts the whole world into one family. The reign of this religion, therefore, is doubtless a benefit; and the loss of it would be a real calamity to the human race.

A certain king of Citium gained the favour of Alexander, by making him a present of his sword. That conqueror set the highest value upon it; he carried it always at his side; and it was with it, as Plutarch tells us, that he triumphed over Darius.

In this city Simon the Athenian lost his life, while combating against the Persians. According to Plutarch, this happened at the siege of Citium; but authors are not agreed respecting the manner in which he ended his days. Some say that he died of a disease, and others of the wounds which he received in the conflict.

Amasis, who reigned in Egypt in the eighteenth dynasty, took Citium from the Assyrians, and destroyed it, with several other cities of the island. He however caused it to be rebuilt afterwards; and it seemed to rise from its ruins more beautiful and flourishing than before.

Nothing

Nothing is to be seen at present but the foundations of its walls, and of a few edifices. The spot where all the rest stood is now an immense cultivated field; and the labourers, in ploughing up the ground, discover every day large stones with which the houses of Salines and Larnic are constructed.

In 1767, a quarry being opened for the purpose of procuring stones, the workmen found there a head of Caracalla, of white marble; and several Roman medals of Septimus Severus, Antoninus Caracalla, and Julia Domna, with a Greek inscription; and on the reverse the temple of Paphos, with the legend ΚΟΙΝΟΝ ΚΥΠΡΙΩΝ. Some of them had the image of Caracalla on the one side, and that of Geta on the other. Some of them also had that of the emperor Claudius, with a Latin inscription; and on the reverse a crown of laurel, in the middle of which was the Greek legend above mentioned. The head of Caracalla, in white marble, was sent to Timothy Turner, Esq. the consul of his Britannic majesty at Cyprus; the medals were given to me, and I preserved the most curious of them.

The remains of antient aqueducts, which are found here, prove that the water of the country was not formerly better than it is at present; and that the inhabitants were under the necessity of conveying it from a great distance.

This city was surrounded by a broad ditch. The ground is now cultivated, and the concavity of it plainly marks out the place. On the borders of it were two reservoirs, each formed of three large stones joined together. There are no stones of the like kind to be found in the neighbouring quarries; and this induces me to believe that they were procured from some hills situated at the distance of about ten miles. No author
has

has fixed the precise epoch of the destruction of Citium : the medals found in its ruins give us reason to believe that it happened as far back, at most, as the year 210 of the christian æra.

C H A P. IV.

OF THE CITY OF LARNIC.

MOST travellers have described Larnic only as a pretty considerable town ; but if we observe that it is the storehouse of the commerce of the island, and that it holds the second rank in the kingdom, though dependant on the governor of Nicosia, it will be allowed that I am sufficiently justified in styling it a city. Besides, it is also the seat of a Greek bishop, and the place where the European consuls have fixed their residence.

However this may be, Larnic is the most agreeable place in the island ; for I know nothing more interesting than a commercial city. I experience a secret pleasure on seeing a vast concourse of citizens and foreigners labouring in concert for the happiness of mankind, and making of any metropolis a magazine for the whole world. In my eyes, the exchange is a vast assembly, where all nations have their representatives. Factors in the commercial

commercial world are what ambassadors are in the political: they negotiate affairs; sign treaties; and keep up an useful correspondence between rich societies of men divided by seas, and living at the two extremities of the earth. I have often contemplated, with a pleasing emotion, an inhabitant of Japan discussing his interest with a citizen of London; or a subject of the Great Mogul entering into a contract with a Russian. I was fond of being among these numerous agents of commerce, distinguished by their dress, their manners, and their language; and all searching for the same point by different routes. Here I beheld a body of Armenians; there are an assembly of Jews; and a little farther a group of Dutchmen. I became in succession a Dane, a Swede, and a Frenchman; or rather I was a citizen of the world.

The city of Larnic, distant from the town of Salines about half a league, is situated to the north of the ancient Citium, and even occupies a part of the ground on which it once stood.

The origin of it is not precisely known. I am however of opinion that it may be attributed to the proximity of the sea, and the materials found in the ruins of Citium.

When the island was taken by the Turks, in 1750, Larnic was even then a place of importance, as we are assured by Lusignan, whose account is as follows: "At the distance of half a league from the sea, is a large commercial village, or rather town. It is governed by a noble Venetian, who is changed every two years; but the republic has resolved to render it free, and to give it a more striking appearance." This writer does not mention its name: it indeed has no fixed denomination; and every traveller
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has given it one, which differs from the rest only in the termination.

This city forms a semicircle, the extremities of which look towards the south; and it is near a league in circumference. All its buildings are modern, and it contains no monument of remote antiquity. The mosque was formerly a Latin church. It is a narrow edifice, built in the Gothic style: the front is composed of six marble columns; four pilasters support the roof, and divide it into three naves: but it exhibits nothing else remarkable.

A minaret has been erected on the ruins of the steeple; and it is from this kind of tower that the people are called to prayers. On the side of it stands a garden, which serves as a burial ground for the most distinguished Turks who die in the city.

Every mosque has an iman, or priest, who is obliged to go thither at the hours set apart for prayer. The imans are empowered to read the Koran, and instruct the people.

Were we to judge of their discourses from ours, we should form a very false idea of them. The Mussulman eloquence admits nothing of the common-place kind. Less diffuse, and less ornamented, than the European oratory, every foreign idea, and every useless expression, are carefully banished from it. A Turkish sermon is a continued series of maxims and sentences. The minister never attempts to prove dogmas which nobody doubts; nor does he ever address himself to the audience as if to unbelievers. Morality is the basis of their discourses, which contain regulations for one's conduct in every circumstance of life, and consolations for every kind of misfortune to which men may be exposed. The person of the orator is as simple as his discourse; and the

the profligacy of his conduct never destroys the beauty of his morality. A young voluptuary is never seen here declaiming against effeminacy and pleasure, an opulent dignitary preaching up the contempt of riches, or an elegant beau satirizing vice and luxury. These ridiculous contrasts, so common, and yet so little taken notice of, in Europe, would highly offend these people, who are very fond of simplicity: they would believe that one ridiculed both them and their religion; and the latter is an object upon which a good Mussulman will never suffer raillery. I beheld also with pleasure, in their numerous auditories, a mixture and confusion of all ranks and conditions. The Turks have not yet introduced into their mosques those humiliating distinctions which disgrace our European churches. Places are not regulated by interest and grandeur; they are disposed of as chance directs: and the lower classes, more religious and more fervent, often occupy the first; and are not as in Europe, ignominiously driven back to the door. I have no objection to such distinctions being observed in our theatres and academies; the manners of the world prevail there, and the entrance to them is opened only by gold: but that they should exist in our temples, and that Christians should tolerate them, is an insult to the principles of their divine legislator, who paid every attention to the indigent and the needy. Considering this point even in a political view, I will not hesitate to propose the abolition of these odious distinctions, as the best means of bringing back the people to our deserted churches, and of attaching them to the duties of christianity: they will then frequent places which restore them to their primitive equality; and cherish a religion which preserves to them, in
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an efficacious manner, the natural rights of mankind.

The muezzins are subaltern ministers, whose business is to call the people to prayers from the tops of the minarets: the reader perhaps will not be displeased to learn the manner in which they discharge this office.

When they have got to the top of the tower, they begin to call out towards the south, then towards the east and the north, and end with the west. Their cry is a kind of loud howling, which they send forth with all their might, shutting at the same time their ears with their fingers. This call, in the Arabic language, is made by invoking the name of God and that of Mahomet.

The Turks ought to pray five times every day; at the dawn of the morning, at noon, at three in the afternoon, at sun-set, and at midnight. On Friday, which is their day of repose, they repeat a sixth prayer, an hour before the setting of the sun.

People engaged in business do not attend to their devotions so often: they are satisfied with repeating a short prayer at the commencement and conclusion of the day.

Before they begin, they wash their feet, hands, and other parts of their bodies, with the most scrupulous attention. They then bend themselves as a token of adoration; kneel down on a carpet, a mat, or the corner of their garment; and, turning towards the south, pray with wonderful fervor for the space of half an hour. I observed that Mecca, the country of their prophet, and from which, according to their idea, salvation was dispensed to them, is situated towards the south; and for this reason they pray with their faces turned towards that quarter. The religion of the Turks is undoubtedly dishonoured by a multitude of superstitious

perstitious practices. But one cannot help approving certain customs, which are the result of a sublime and affecting sentiment: such, for example, is that of considering every place where they pray, were it even in the open fields, as sacred; the grass which they tread on, the air that they breathe, and the shade under which they repose, all appear to them to be consecrated by this momentaneous commerce with the Eternal. It is a temple which the pious Mussulman never after beholds but with respect, and which he never approaches but with religious emotion.

The mosque which I have described is the only Turkish place of worship in Larnic. At the entrance of it there is a column of granite that formerly had a lion upon it, which is the arms of the republic of Venice.

The Greeks have here three churches, in which the same number of priests, called cosmicos-irens, perform divine service. That of St. John is a kind of cathedral. As the destruction of Citti prevented the bishop from residing there any longer, the prelate transferred hither his court and his chapter. The people assemble in these churches three hours before day; for all their religious ceremonies must be finished before sun-rise.

The church of St. Mary, belonging to the fathers of the Holy Land, is divided into three naves: and the two collateral ones are kept shut; because, in the east, the women are absolutely separate from the men. The Latins follow the same custom, out of respect for the orientals. The emperor Leopold made a present to his church of a very fine organ. The parish belonging to it is that of all the European nations. In the refectory of the convent, there are two excellent paintings, representing the washing of our Saviour's feet, and the marriage at Cana. The library is exceedingly

exceedingly elegant; and the gardens and orchards which surround it, render this solitude a most delightful habitation. It contains only about half a dozen of monks; but this number is sometimes increased by the addition of thirty or forty strangers.

I must not omit to mention, for the benefit of travellers, that the capuchins of the province of Flanders have an hospital, or house of entertainment, here. Strangers are admitted to their table, on paying twenty or twenty-five paras a day; but the place is dirty and far from being agreeable.

Every Greek and Latin church is surrounded by walls. The entrance is through a gate about three feet and a half in height; which is made so low, in order to prevent the Turks from introducing horses and other animals into the inclosure. The case is the same throughout all Syria; but this mode, at Cyprus, is adopted only by the Greeks. The Latin churches have lofty porticos and are respected by the Turks.

Public edifices, such as churches, convents, hospitals, and mosques, are all constructed of stone. Every other buildings is formed of bricks, which are composed of a mixture of chopped straw and moist earth, dried in the sun. They are exactly shaped like those of Italy, but larger in their dimensions. The cement used is nothing but some of the same clayey earth, with the addition of a little fresh straw. Such, in general, is the construction of all the houses of the kingdom, except in a few villages where stones are very common.

The earthly colour of these bricks gives them externally a dismal and melancholy appearance; travellers therefore are agreeably surprised, to find them in the inside airy and commodious; and the walls

walls whitened with a composition of talc, procured from the hills in the neighbourhood of Larnic.

These houses have only one story above the ground floor: the roofs are formed of earth, mixed with clay; and the crevices produced in them by the heats of summer, close of themselves during the rains of winter. They are about nine inches in thickness; and are supported by large beams, over which are laid very thin laths, covered with mats made of reeds: they are, however, not proof against a continuance of wet weather; and the inhabitants are under the necessity of giving them continual repairs. Houses built after this manner have at least one advantage; which is, that they resist earthquakes. Sad experience has taught the Cypriots to prefer them to houses built of stone. They are paved with very soft white marble, which easily exfoliates: this marble is produced in the island. Every house has a garden: the cultivation of which is the principal amusement of the Cypriots.

Among the private houses at Larnic, there are some which, on account of their grandeur and the richness of their furniture, may be considered as palaces. Such is that of the English consul, occupied at the time I was there by Mr. Pory, originally from France. It contains a saloon capable of receiving five hundred people; and is ornamented with ancient tapestry, and excellent paintings. All the other apartments, which are equally beautiful, look for the most part into a delightful garden, kept in excellent order.

There are many others worthy of being mentioned; but it would be too tedious to particularize them.

The different consuls at Cyprus hoist the flag of their sovereign at the festivals of the church, the

birth-days of their respective princes, the arrival of a vessel belonging to their nation, a ship of war in the service of the grand signior, or any other power; during public visits paid to magistrates; at the death of any consul, officer, or merchant; and, lastly, at the time of a revolt, in order to make those quarters, where they are displayed, be respected.

The consuls may also affix the arms of their sovereigns to the gates of their palaces; but many place them in the inside, that they may not be exposed to the insults of the populace.

The houses of the Greeks and Turks are generally pretty large and spacious; but they are built in a whimsical style, and laid out in a very irregular manner.

Those who travel in the east cannot help observing how inferior architecture is there to what it was formerly. In this art the Orientals produced wonders. Without speaking of the Tower of Babel, (the foundations of which, according to an ancient writer, were still existing, in his time, like a vast mountain), what could be more worthy of admiration than the walls of Babylon, its hanging gardens, and Temple of Belus; the height of which, divided into eight stories of a furlong each, was consequently a mile; and on the summit of which was erected the observatory of this proud city? I might mention also that immense rock cut into the figure of Semiramis, while some smaller ones represented tributary kings prostrated before her; and that wonderful bason, or artificial lake, which contained the river Euphrates, until the new canal, destined to receive it, was finished.

Many learned men have, it is true, ranked these wonders of art amongst the fables of antiquity; but their incredulity, in this respect, is founded
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upon nothing else than the impossibility of erecting such monuments at present. The ancients certainly enjoyed advantages which we have not. The earth was exceedingly fertile ; and the greater part of it was converted into pastures, which require much fewer hands than agriculture. There was scarcely any commerce to employ the active part of mankind ; few arts and sciences to engage the attention of the sedentary and contemplative ; and, besides this, monarchs were absolute ; and, when they went to war, they put themselves at the head of all their people. We are told that Semiramis carried with her three millions of men ; and yet she found herself before an army which was still more numerous. It is surprising, therefore, that this queen, on her return from war, as she could with a single word command all that multitude, should have executed these wonders of her imagination ? In these climates, also, a succession of seasons was unknown, and winter never fettered the activity of the labourer. I might rank likewise, amongst the advantages of those countries, the bitumen, which, according to the account of historians, covered the surface of the earth ; and this species of cement, furnished by nature, is probably the same as that which the scriptures tell us was employed in constructing the Tower of Babel. Do not the pyramids of Egypt correspond with the descriptions which the ancients have left us of them ? I have not the least doubt that an ingenious traveller might still discover some remains of that famous labyrinth which covered a whole province ; and which, in its vast circumference, contained an hundred temples, dispersed throughout its different divisions. The Chinese wall is also one of those constructions which make a considerable figure in the scale of human industry ; and, were not this monument of Oriental grandeur still to be

seen, would it not be classed amongst the number of historical fables and chimeras? The doubts started respecting the existence of these prodigies of art, attest much less the wisdom of our criticism, than the narrow and confined sphere of our modern conceptions.

The water at Larnic was formerly very bad, and the destruction of the ancient aqueduct of Cirium was greatly lamented; but this did not hasten the re-establishment of it. A bashaw however, zealous for the good of the public, caused new ones to be constructed; and these aqueducts, kept in proper repair, continue to distribute throughout the city the excellent waters of Arpera, which I mentioned in the article of Salines.

Larnic is governed by a digdaban, or commissary. This is the second office of dignity in the island; and the power of appointing a person to fill it, is vested in the governor general.

His subalterns are the saerdaer, or chief justice; and the su-bascis, his assistants. He has also some domestics, but they are not numerous.

The pretorian palace is the residence of the cadi, and of the president of the codgias. These codgias are virtuous old men, whose counsels are listened to with attention, and followed with punctuality.

The sentences passed in this tribunal are only provisional; but, in some cases of little consequence, no appeal can be made: in those of importance, the affair is referred to the superior tribunal of Nicosia, which determines in the last instance.

Three hours after sun-set, the guard of the culaches, otherwise called the watch, issues from the palace of the digdaban: its business is to preserve peace among the inhabitants; and whoever walks abroad at that hour, without a light, is
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made a prisoner. Subjects of the empire are conducted to the public prisons, and Europeans to the palace of their consul. When they have committed no other crime, they are discharged, on paying a small acknowledgment to the guard.

In the city of Larnic, or rather in the whole kingdom of Cyprus, there are people belonging to six Europeans nations : French, English, Tuscans, Neopolitans, Venetians, and Ragusans. Each have their respective consul, except the Tuscans : These are under the protection of the English consul, who is honoured even with the title of Vice-consul of Tuscany. There are here also Imperialists, Danes, Swiss, Dutch, and Genoese. But as all these have long ceased to carry on commerce by themselves, they entrust their commissions to correspondents, whom they have amongst the other nations established in this island.

In the neighbourhood of the city there is a multitude of cisterns, covered with a viscous kind of cement, impenetrable to oil, which were formerly, as is said, vast reservoirs for containing that liquid. This cement is a mixture of a marine salt, lime, and boiling oil. If this be true, the plains of Cyprus must formerly have been covered with olive trees.

At the distance of about an hundred paces from Larnic, towards the west, there is an estate belonging to Mr. Pory, originally from France, who has resided on this island many years. On this estate a subterranean grotto was discovered, in which nothing was found but some small idols, and lamps of baked earth. I imagine that this place was formerly a warehouse where articles of that kind were sold. The Turkish government has forbid, under the most rigorous punishment, all subterranean researches ; and Mr. Pory, fearing that he could not gratify the wishes of the curious with impunity,

ty, has shut up this magazine; so that it is now difficult even for the inhabitants to discover the place where it was.

In the year 1766, Mr. Zambelli, a Venetian merchant, in digging a foundation for a house which he was going to build on an elevated situation towards the northern part of Larnic, discovered some tombs of soft marble, without any inscription, and capable of containing a body at full length. In some of them were several skulls; and around them were placed vases of baked earth, filled with bones, so small that they appeared to be those of birds.

The discovery of Mr. Zambelli soon attracted the attention of this superstitious government. The Turks pretended that he had disturbed the repose of the Mahometans buried in that place; and this fault, however involuntary, was in their eyes a capital crime; but when they were told that, as these tombs were very ancient, they could not be those of the Turks; and that the bodies, besides, were not deposited in them according to their ceremonies, they began to be a little easier. Avarice, without doubt, was the cause of this interruption, for which a respect to the dead only served as a pretence.

In the neighbourhood of Larnic there is still to be seen a small mosque, which the Mahometans call Arab, and the Greeks Saint Arab. Both of them have great confidence in its patron; the former considering him as their dervise, and the latter as their saint. The Turks venerate this mosque, which they say was erected by that Arab; and the Greeks are zealous visitors of a tomb, or subterranean grotto, in which they pretend that the body of their holy hermit was long deposited.

The dervises, as well as the fantons and the abdales, are a kind of Turkish monks. Their
dress

dress consists of a robe of coarse woollen stuff, of different colours, which leaves the breast uncovered; over this they have a cloak of the same, but much finer, and of a white colour; and on their heads a cap of white felt, in shape resembling a sugar-loaf. The lower part of it rises up, and is folded back in the form of a turban. They have no linen; but this does not prevent them from being extremely neat and clean. Their external appearance is very decent; and they behave with great politeness and affability. These agreeable qualities are, however, effaced by an infamous taste, to which they abandon themselves without the least reserve: their hypocritical mildness tends only to debauch youth, and enables them to gratify a passion which is contrary to nature.

One Mola Sonchiur is said to have been their founder. They occupy different convents, and perform service in several mosques. They preach twice a week; and both the men and women who are their auditors mix together, which is never the case in other places of religious worship; but the community of the dervises is separated from the rest of the believers by a balustrade. The orator opens his discourse by a passage from the Koran, and thunders forth against vices which he himself is not at great trouble to avoid. When the sermon is ended, they all sing a hymn, accompanied with the sound of various pipes. The superior afterwards commences a dance, in which all the rest join, and which they execute in the following manner:—They first walk slowly round the mosque, one after the other: but by and by they accelerate their steps; and turn their bodies round with so much precipitation, that the eye can scarcely follow them. When the ball is over, these pious mountebanks kneel down, and remain for some time in that posture, with every external appearance

ance of the most fervid devotion. The superior then rises up, the dervises follow his example, and, having renewed their whirling round, continue the same farce for an hour and a half longer.

Some ill-informed travellers have confounded the fantons with the dervises; but they differ from each other both in their way of life, and in their manner of praying. The fantons, whose founder was Hazret Meulana, dress, it is true, like the dervises; but they are far from being so neat and clean. Their whole exterior appearance displays the utmost misery; and I have seen some of them who were almost completely naked: their features are disgusting; they are of a slovenly disposition; and their behaviour is clownish and uncivil. Such beings are really a disgrace to human nature. They begin their religious ceremonies, which consist in whirling round in a ridiculous manner, and in making violent contortions, at three in the morning. These ceremonies are accompanied by cries which degenerate into frightful bellowing. They beat a kind of cymbal, or rather drum; calling out, with all their might, *Allahu*, which signifies the great God. At length they drop down on the pavement, half dead with fatigue; their mouths become covered with foam; and the stupid Mahometans then believe that these fantons are conversing with God and their prophet. When they recover from this crisis, these monkish impostors eat with the women and young people. There is no excess to which these wretches will not abandon themselves. The greater part of their houses are in Natolia; but they are not every where held in the same estimation.

There are here also another sect, called the Abdals; who are pious vagabonds, dispersed throughout all Asia, and have no fixed place of residence. They wander about from one town to another,

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and stop wherever they find best entertainment. In their manners and customs they have a great resemblance to the fantons; but they are distinguished by one singularity, which is, the great interest that the women take in every thing relating to them. No sooner has an abdale arrived in any town, than they all honour him with their visits; they make frequent assignations with him, without the least scruple; and some of them even do not blush to submit to his desires in the middle of the streets, and in other public places, while a simple cloak conceals from view these superstitious orgies. One may well wonder how such monstrous abuses can be tolerated: they are indeed proscribed in Syria, but they are very frequent at Cairo.

The country around Larnic is not the most agreeable in the island, for the soil is extremely dry. The sun falls almost perpendicularly on these parched fields; and while the fatigued traveller breathes a scorching air, he in vain searches for some grove, the shade of which may afford him a shelter, and recruit his exhausted strength. There are no trees in this place but the mulberry, and a few palms scattered here and there on the plains. A great many causes concur to render the neighbourhood of this country barren: there is no water, and the ground abounds in flints and stones. It however produces a good deal of barley: and, if the fields are dry, the orchards in return are rich and fruitful, they are remarkably pleasant, and are watered by small canals formed in the earth. The gardens are equally beautiful, and abound with all kinds of flowers: the citron and the orange tree thrive in them wonderfully.

C H A P. V.

ROUTE FROM LARNIC TO NICOSIA.

HAVING proceeded northwards from Larnic to go to Nicosia, when I got to the distance of about a mile and a half, I left on my right a large village, which has changed its ancient name of Tridat into that of Livadia. It was formerly surrounded by beautiful meadows of a vast extent. Its riches consisted in flocks; the greater part of the inhabitants were shepherds; and every thing breathed the delicious charms of the pastoral life. This new Arcadia is, however, now totally changed. Its meads are converted into infectious marshes, which corrupt the air; and, though some of them have been drained and cultivated, one cannot see without pain the desolate state of a country which tradition tells us was once so pleasant. Fifty years ago, the fields in the neighbourhood were cultivated by upwards of two thousand hands, who manufactured abundance of cotton, with some of the best silk in the kingdom; but, except a few that produce corn, and a little cotton, they are now entirely neglected. About a dozen of huts, scattered here and there, afford shelter to a few poor families. The culture of the mulberry is now totally abandoned, though there were formerly whole groves of it. The people destroyed them, and government took no care to prevent this loss. The

The environs were embellished with a great number of seats, to which the inhabitants of Larnic repaired, to enjoy the beauties of nature, and the pleasures of the country. None of them remain at present but that of Mr. Pory, which I have mentioned already; the rest are falling to decay: and not far from their ruins stands the Greek church of Saint Parasceughi.

In my way I fell in with the village of Aradippe, the richest in the country. It contains a church, of which St. Luke is the patron. Every year, on his festival, a very brilliant fair is held, which is frequented by vast crowds of people. I saw also the remains of an ancient temple, the walls of which were painted in fresco.

This is the only place in the island where people are permitted to breed hogs; but it must be allowed that the prohibition is no where very rigorous.

In the middle of a plain, at the distance of two leagues and a half from Larnic, stands the village of Atene, which is tolerably well peopled. This, no doubt, is owing to the advantages of its situation; for, being on the route from Larnic to Nicosia, it is much resorted to by carriers and travellers. The fields around it produce wheat; and in some of them there are a few clumps of mulberry trees. The country around Petrophanes, Palliocanut, St. George, and Margo, has every appearance of natural fecundity. But I beheld there the richest fields most shamefully neglected: they are beautiful deserts, which wait only for the hand of man to become real gardens.

In this place I had the pleasure of seeing a Cyprian hunting match, a spectacle very common in the island; for, as I have already remarked, the Cypriots are remarkably fond of hunting. A sportsman here seldom goes out alone, to pursue
a feeble

a feeble animal, with his fufee and a couple of dogs. The Cypriots love exercife; but they wifh to enliven thefe excursions with mirth and jollity; they therefore go out in large parties, mounted on horses, and accompanied by whole packs of dogs. The hunting match at which I was prefent, was none of the leaft brilliant, as it was that of the governor. Having arrived at a fpacious plain, interperfed with clumps of mulberry trees, fome ruins, and thick bufhes, the fportsman began to form a ring, in order to inclofe the enemy. The barrier confifted of guards on horfeback, with dogs placed in the intervals. The ladies of the greateft diftinction in Nicosia, with a multitude of other people, flood upon a little hill, which I afcended alfo; and from that eminence I enjoyed the amufement, without fharing in the fatigue. The governor and his fuite were pofted in different parts of the plain, and, as foon as the appointed moment arrived, the hunt was opened with the found of mufical instruments. Part of the dogs were then let loofe; which, ranging through the bufhes and underwood, fprung a great number of rails, partridges, and woodcocks. The governor began the fport, by bringing down one of thefe birds; his fuite followed his example; and the winged tribe, into whatever quarter they flew, were fure of meeting with instant death. I was ftruck with the tranquillity of the ftationary dogs; for, notwithstanding the inftinct by which they were spurred on, not one of them quitted his poft; but the reft ran about in purfuit of the game, and the plain was clear in an instant. The fcene was now changed: a hare ftarted up from a bufh; the dogs purfued; and while the latter made a thoufand turnings in order to efcape, fhe every where found an enemy. She however often defeated the greyhounds: and I admired, in fuch cafes,

cases, the sagacity of these animals; which, disdain-
ing the assistance of those that were young and
inexperienced, consequently liable to be deceived,
waited until some of the cunning old ones opened
the way for them; and then the whole plain was
soon in motion. During this scene, the beauty of
the season, the cheerfulness by which I was sur-
rounded, the barking of the dogs, repeated a
thousand times by the echoes of the hills, the
cries of the hunters, and the sound of the horns,
exalted my imagination; and kept me, as I may
say, in a kind of enchantment. When the poor
animal was just ready to become a prey to its ene-
mies, the governor rushed forwards; and throw-
ing a stick, which he held in his hand, before the
dogs, they all stopped, and not one of them ven-
tured to pass this signal. One of those swift grey-
hounds, of which I have spoken in the first chap-
ter, being then let loose, pursued the hare; and
having come up with it, carried it back, and
jumping up on the neck of the governor's horse,
placed it before him. The governor took it in his
arms; and, delivering it to one of his officers,
gave him orders, if it continued alive, to shut it
up in his park, where he maintains a great many
prisoners of the same kind. I admired, above all,
the discipline of the dogs, and the humanity of the
governor, who thought it his duty to preserve an
animal which had afforded him so much pleasure.

Among the deserted villages above mentioned
is that of Piroi, which has not the least resemblance
to any of them. It is very populous, and the
country around is fertile and well cultivated. This
canton is indebted for part of its beauties to the
industry of its inhabitants; it is interspersed with
groves of mulberry trees, and produces abundance
of cotton. In the neighbourhood there is a rivu-
let,

let, the waters of which add greatly to the charms of this delightful spot.

After passing this rivulet, you find in the earth red jasper and agates, mixed with common stones; and this for a considerable distance. You meet also with a number of villages more or less populous; but to repeat their names (for little can be said of them) would only take up the reader's time to no purpose. I shall content myself with observing, that the greater part of them are ornamented with Greek churches, and groves of mulberry trees, which were formerly much more numerous in the island than they are at present.

The mulberries in Cyprus, as well as in all Syria, are planted at an equal distance from each other, in straight lines, and forming a small square grove composed of two, three, and even five, thousand plants. They are somewhat more than five feet in height, and about two feet in circumference. These trees grow naturally taller; but at Cyprus the people lop off the branches, that they may have the leaves to give to their silk worms. They are not suffered to grow old, nor does the pruning knife respect even their first shoots: care therefore is taken every year to plant new ones, in order to supply a sufficiency of leaves. No other attention is bestowed upon them than to water them once or twice a-day in summer. A small reservoir, made in the form of a vase, is dug around each tree; and the water being conveyed into it by small canals, serves to refresh the roots.

C H A P VI.

OF THE CITY OF NICOSIA, THE CAPITAL OF
THE KINGDOM OF CYPRUS.

THE city of Nicosia is situated, as I have said, to the north of Larnic, and at the distance of twenty-five miles from it. Formerly it was known by the name of Letra. It was afterwards called Leucoton, from Leucon, son of the first Ptolemy, who built its walls. The Greeks at present give it the name of Escosia, the Italians that of Nicosia; and it is under the latter appellation that I shall describe it. I must not, however, omit to mention that, in many maps of the kingdom of Cyprus, Nicosia passes for the ancient Thremitus; but this is evidently an error, for that name was never given to it in history. Thremitus is a considerable village twelve miles from Nicosia. This village was formerly a city, which Richard king of England entirely destroyed.

Nicosia stands in the centre of the island, in the middle of a vast plain; and is surrounded by hills and mountains, which bound it on all sides, at the distance of ten miles.

From the time of Constantine the Great till 1567, the circumference of the city was nine miles: but the Venetians found it too extensive; and reduced it to three, because they thought that this would render the conquest of it less easy. They
fortified

fortified it also with eleven bastions, and three gates : all the rest they razed to the foundation. Nothing was respected : they even demolished temples, palaces, and the most beautiful monuments ; and the gloomy policy of these people soon reduced it to a heap of ruins. There are still to be seen here the foundations of a citadel, erected by King James the First of the Lusignans ; and the remains of a conventual church, dedicated to St. Dominic, in which were buried several sovereigns ; and, among others, Hugo IV. to whom Boccace dedicated his book on the genealogy of the gods.

A river named Pedicus ran through the ancient city : its mouth was near Famagusta ; but in 1567 its course was changed. At present it is almost entirely dry ; and the little water seen in it during winter, refreshes the neighbouring plains.

The city of Nicosia, under the family of the Lusignans, was the residence of the kings, and the seat of an archbishop. It contained a great many monasteries, three hundred churches Greek and Latin, and a number of palaces and public buildings.

Trifillius, who lived three hundred and twenty-eight years after Jesus Christ, was one of its most distinguished bishops. St. Jerome speaks of him as the most eloquent man of his age, and a character worthy the reign of Constance. He wrote a commentary on the Song of Songs, and several other works.

In the beginning of the reign of the Lusignans, about the year 1212, Innocent III. erected Nicosia into an archbishopric, on the request of Alisia, wife to Hugo the first king of Cyprus.

Hugo of Tuscany was bishop of Nicosia. In 1268 he founded, in the neighbourhood of Pifa, a monastery of regular canons of St. Augustine ;
who

who were afterwards called the Fathers of Nicosia, from the name of the metropolis of their founder.

The archbishop is legate of the Holy See; a title granted him by Pope Alexander IV. with permission to dress like the cardinals, the hat only excepted.

In 1560 Pope Pius IV. shared his right of election to this see with the republic of Venice; it chose four subjects, and the Pope one.

The city of Nicosia, and a great part of the kingdom, was in the fifteenth century in the hands of the Saracens. The king of Cyprus was carried prisoner to Egypt; and though his liberty and his crown were both restored to him, he remained tributary to the conqueror. The Porte having afterwards triumphed over the Sultan, the kings of Cyprus ceased to pay tribute to the sovereign of Egypt, only to make the same acknowledgment to the Grand Signior; and this they continued to do till the island was taken by the Venetians.

The year 1570 was fatal to the city of Nicosia, and to the whole island. Selim II. who then ruled the Ottoman empire, projected the conquest of Cyprus. In the month of June of the same year, Mustapha, the Turkish general, entered it, at the head of an hundred thousand infantry, and ten thousand horse. The neighbourhood of Nicosia was laid waste with fire and sword; and on the 26th of July a memorable siege was commenced, which continued forty-five days. The inhabitants by their valour performed prodigies. They sustained five different attacks with uncommon firmness; but, being at length reduced to the greatest extremity, the city was taken, by a general assault, on Sunday the 9th of September. Of fifty thousand people who had retired within the walls for shelter, twenty thousand were massacred, and the rest put in irons.

In coming from the southern part of the island, you enter the city by the Julian gate, at present called that of Famagusta. This is certainly the most beautiful of the whole three; and the workmanship of it would even do honour to our architects. Some years ago no person could enter it on horseback: this prohibition was afterwards annulled in favour of Europeans; but the Greeks are obliged to dismount, or to give a piece of money to the guard. In the interior part of the gate there are different coats of arms on each side, among which I saw some that contained a cross: a circumstance rather singular in a country where the Turks are at great pains to destroy even the least traces of christianity. On the ramparts there are different pieces of ordnance ornamented with the arms of the republic of Venice. When the city was taken, they found in it two hundred and fifty cannons: they likewise brought some along with them; and the rest were formed of the bells of the churches. This numerous artillery, however, is far from being formidable, as it is in very bad order. I observed one of a larger bore, which was broke to pieces by orders of the bashaw, who had been greatly annoyed by it during the siege: no one but a Turk would have thought of such kind of revenge. The gates of Paphos and Cerines, which are not yet finished, are inferior in point of beauty to that of Famagusta. At the time when Nicosia was attacked by the Selim, the inhabitants had not finished the digging of the ditches, and the repairs of the walls.

Between the gate of Famagusta and that of Paphos, there are several tombs raised upon a bastion, where Soliman, the present governor, has constructed a garden. One of these tombs, which is exceedingly beautiful, and of the finest marble,

marble, is said to be that of the officer who first planted the Ottoman standard on the walls. On this side, the city sustained several assaults.

The country around Nicosia is lively and animated. From the top of the ramparts may be seen a great number of hamlets and villages. The nearest of these are Caimachli; Panocaimachli; Palluriotisa, which was formerly within the circumference of the city; St. Marino, from which the place was most vigorously attacked; St. Veneranda, where a battery was erected; St. Demetri, near which Mustapha's cavalry were encamped; Tracone, Altalassa, and some others, very populous and flourishing. The inhabitants do not confine themselves merely to agriculture; they spin cotton and manufacture cloth, which they afterwards sell in the capital.

The most beautiful edifice here is, without doubt, the church of St. Sophia, where the kings of Cyprus were formerly crowned. It is built in the Gothic style, and consists of three large naves. It contains the tombs of the Lusignians, and of several ancient Cypriots and noble Venetians. As age has effaced the inscriptions, they are absolutely unintelligible; and the figures on the stones are so much mutilated, that the features of them cannot now be distinguished.

The choir and the altars were destroyed when the city was taken. This church then became the principal mosque; and Mustapha, the Turkish general, went to it, for the first time, to offer up thanks to the Almighty on the 14th of September, 1570. On the outside it is still almost in the same state, except that the towers are changed, and the coats of arms destroyed. I was there one Friday morning, when the governor paid it a visit on horseback, accompanied by four or five Turkish noblemen

noblemen on horseback also; and his whole court who followed on foot.

The church of St. Nicholas is at present the be-fisten, a kind of hall where all sorts of provisions are sold. The principal Turkish, Greek, and Armenian merchants assemble here to transact commercial business. When I beheld a crowd of these merchants in this ancient temple, I could not help reflecting on the strange succession of events, which puts conquerors in the place of the conquered; converts a church into an exchange; and makes an abode of peace, set apart for prayer and devotion, the centre of all the petty interests of mankind.

Two hundred paces thence, in the middle of a square, is the church of St. Catherine, formerly a nunnery, and at present a mosque. The convent was sufficiently spacious, but the church is more magnificent than extensive.

The seraglio is the palace of the muhaffil; over the gate there is the figure of a lion in stone, which represents the Venetian arms. The entrance is through a large court, around which there are various buildings, and at the bottom the stables. This edifice, which was the royal residence in the time of the Christians, is built in the Gothic taste; but it has experienced so many changes under a succession of bashaws and governors, that its original appearance is almost destroyed. In the neighbouring square there is a Turkish fountain, that affords excellent water: the water at Nicosia is in general exceedingly good.

The bazar, or market-place, is extensive and lively, well supplied with provisions; and, above all, remarkably clean.

The middle part of it is occupied by what is called here a kan, which is an immense court surrounded by various apartments. The entrance to it

it is through a marble gate, built from the ruins of some ancient edifices. This kan was set apart for the reception of strangers by the bashaw Mufaser; who, to defray the expences of constructing it, imposed a tax upon the people of two sols per head. This tribute, moderate without doubt, but nevertheless unjust, cost him his life; and, though the glory of having been present at the conquest of the island might have saved him, the enraged multitude cut off his head.

The present governors, however, have no occasion to dread the like severity; they may harass the people at their ease; and this is one of the least secret clauses of their treaty. This place is called the Kan of Alaiottes, the greater part of the strangers who reside in it being from Alaija, a city of Caramania.

The ruins of the ancient buildings to be seen here, may give us a faint idea of what this city was originally; and it plainly appears that the streets were wide enough to display the magnificence of the buildings and palaces with which it was embellished. This mode of building has, however, been neglected; and there is now no regular plan. The greater part of the houses are perfect huts, which destroy the charm arising from uniformity, and make a ridiculous contrast with the superb structures that are near them.

In my general view of the island, I have already mentioned the government of this city, which is the residence of the muhassil, with all his court; and of the mullah, the supreme chief of the judges, or cadis of the kingdom. I shall only add, that it is the residence also of all the agas, or Turkish lords; and of the principal Greek and Armenian families, who by their different employments depend on the government of Nicosia. The principal branch of trade here is cotton

ton cloth, which is manufactured in the city, though the greater part of the other manufactures are made in the neighbouring villages. The Turkey leather of this place has a more brilliant and lively colour than that of Barbary; and the painted cottons, instead of losing their splendor by being washed with soap, become more beautiful. The dye of the bucaffins * is composed of a mixture of the root of the boia, and oxes blood: this red colour, well imprinted, never fades. Several other productions of the island are collected at Nicosia. Some articles are also brought from Caramania; but they are chiefly disposed of in commerce through the channel of Larnic, which is the grand magazine and mart for wares of different kinds.

During my abode in this capital, I had an opportunity of seeing several Turkish ceremonies; and, amongst others, the circumcision of four children, and the marriage of a great lord.

The children of the Turks are not circumcised till they have attained the tenth year of their age: but at their birth a little salt is put into their mouths, and a few words are repeated from the Koran; the meaning of which is—"May the blessing of thy existence render dear to thee the name of God, to whom thou oughtest always to give glory." For eight days preceding the ceremony, the family hold a general festival; they then indulge in every pleasure, and give balls and various other entertainments. All their friends and relations are invited; and every thing announces a second birth, of more importance than the first. When the day at length arrives, the child is clothed in the

* Bucaffins are a kind of stuffs gummed and well pressed. Those of Smyrna are stiffened with flour paste, and painted after the Indian manner. T.

the richest attire. It is conducted through the streets of the city, on a horse gaudily ornamented: the standard of Mahomet is carried before; the singis follow, dancing; a body of musicians, and performers on different instruments, come after; and the procession is closed by the friends and relations. When they arrive at the mosque, the people repeat their prayers; and, having remounted their horses, return to the house of the child's father, where an experienced man cuts the prepuce entirely off; after which he holds up his hand, and cries out with a loud voice—"There is no other God than the true God, and Mahomet is his prophet." When this is done, all the assistants make some present to the young Neophyte; and the ceremony is terminated by a grand entertainment.

The women, instead of circumcision, make only profession of the faith above mentioned.

Before I speak of the marriages of the Turks, I must say a few words concerning their amours. It is here altogether impossible for a lover to have any intercourse with his mistress; the women are guarded in the strictest manner; and it would even be considered as a crime were they to be found in company with their intended husband. This pleasure they never enjoy till the moment of their union. Love, in eastern climates, exceeds all bounds, and has in it something of madness, extravagance, and folly. A lover who wishes to convince his mistress with what raptures she inspires him, passes and repasses twenty times a day before her windows; sings amorous songs; and holds in his hand a poniard, which he brandishes in a thousand different forms. Soon after, he applies the point to his arm or breast; makes a small incision; and draws back the weapon in such a manner,

manner, that this slight puncture becomes a pretty large wound. If the fair recluse is not near enough to observe these bloody declarations of his passion, he hopes to be able one day to shew her his scars. The Greeks themselves, servile imitators of the Turks, are not altogether exempt from these follies. It would be very curious to see the return which the women make to these singular testimonies. Theirs, no doubt, are equally ridiculous; but they are not observed.

The Turks may take three kinds of wives, with whom they are permitted to live, and who are each distinguished by a particular name. They have lawful wives, chebins, and slaves. They marry the first, cohabit with the second on giving them a certain allowance, and purchase the third.

They never see their spouses, or lawful wives, but on the day of their marriage: they are allowed four, whom they may marry at the same time, and keep in their houses. The cadi, who in such cases discharges the office of notary, registers the contract; and one of the principal clauses always is, to assign the woman a certain settlement, though she often brings with her a very small dowry. The husband then mounts on horseback; and, accompanied by his friends and relations, goes to the mosque; where, after he has offered up a prayer, the iman blesses and confirms the contract.

These preliminaries here form a part of the divine law. The new-married woman is then conducted to the house of her husband; and the latter, on his return from the mosque, takes off the veil with which her head was covered: by this giving her to understand, that in the like manner he will strip her of that modesty which is peculiar

to her sex. When this is done, he suffers her to partake of some refreshment, and to amuse herself with the women, while he does the same with his friends; and in the evening they both retire to their apartment.

With the chebins they are not under the necessity of observing so many formalities: they only go before a judge, and enter into a simple contract, in which are mentioned the time that the chebin is to remain in the service of the man, the sum that he is to pay her, and his obligation to maintain all the children whose legitimacy and right of succession are fully acknowledged.

The number of slaves that a man may keep is not limited: he may proportion it to the size of his habitation, and the extent of his fortune; and he enters into no farther contract than that of the purchase. The children are maintained by the father; but if he does not mention them in his will, and expressly specify what he means to leave them, they have no legal claim, and must trust to the generosity of the real heir.

When a Turk is tired of his lawful wife, he has no occasion to convict her of any fault to procure a divorce; but he is obliged to allow her the settlement stipulated in the contract, and to give her back her dowry. Should he, however, have any just cause for being displeased with her, and if he sues for a separation in consequence of some crime, his obligations are void, and he dismisses her with ignominy. In both cases the children must be provided for by the husband. The woman cannot enter into any new engagement till four months after the divorce. The intention of this regulation is, that it may be known in that time whether she be with child or not: for, if she is, she must live single till she is delivered; and then the child is committed to the care of the real father.

If

If the two parties, after a divorce, wish to come together again, it is absolutely necessary that the woman should have been previously married to another. She then has liberty to return, provided the second husband does not wish to detain her. In most cases of this kind, the first husband takes care to get some friend to espouse the divorced woman, which removes every obstacle, and renders the union easy. Women in Turkey cannot obtain a divorce without some reason assigned. They are authorised to demand one, when the husband suffers them to want food ; when he does not admit them to his bed at least once in eight days ; and when he refuses them money to go to the bath. The husband is then obliged to separate from his wife, to restore her dowry, and to take care of the children. A woman may also demand a divorce if her husband becomes impotent. When this is the case, she goes before the judge, takes off her slipper, and turning it, places it before him. She has no occasion to make any other complaint : the husband is seized ; and, after being bastinadoed on the soles of his feet, is separated from his wife without any farther formality.

To all female slaves, a separation of this kind is forbidden : want of food alone can entitle them to sue for it ; and in that case they are immediately sold to another.

Though marriages are contracted in various ways in Turkey, and though there is a very great distinction between the women, they are in general all slaves in the Levant. Several causes concur to promote this degradation of the most beautiful part of the human species. Montesquieu mentions many of them ; and I shall terminate this chapter with his own words, which may be applied

plied as well to the women of the Levant as to those of the south, whom this great man had then in view. "Women," says he, "in warm climates, are marriageable at the age of eight, nine or ten. Infancy and marriage, therefore, go almost always together, and women become old at twenty. Reason then, and beauty, are in them never found together; when beauty wishes for sway, reason refuses it; and when reason might obtain it, beauty is no more. Women ought to be dependent; for reason cannot procure them in old age a power that beauty did not give them even in youth."

C H A P.

C H A P. VII.

ROUTE FROM NICOSIA TO THE TOWN OF
CERINES.

ON departing from Nicosia you travel for a very considerable space, as one may say, amidst tombs. The Turks have erected a great many to the memory of their countrymen on this delightful and melancholy road. They are all of the most beautiful white marble, and are ornamented with columns. The ruins of the ancient edifices at Nicosia have in general supplied materials for constructing these monuments; and a majestic simplicity reigns throughout the whole. The ashes which they contain, and not the embellishments of art, render tombs interesting to a sensible mind; and the urn of Socrates, were it even of clay, is undoubtedly preferable to the most pompous mausoleum with all its funeral decorations. After travelling an hour and a half in the plain, I fell in with two arms of the river Pedicus, which I crossed by two stone bridges, exceedingly well built. The streams below roll over a bed covered with small pebbles of red jasper, which may be easily perceived through the clear and limpid water.

I arrived afterwards at the village of Dicomos, where I observed nothing worthy of notice, except the superb habitation of a Turkish nobleman, and a great many groves of the mulberry tree. From this village may be seen, in the environs, a chain of hamlets, that give life to the neighbouring

ing country, the principal productions of which are cotton and mulberry trees.

Pursuing my way, I at length reached the bottom of those mountains which traverse the island from east to west. All the roads here are steep and difficult. The most commodious passage is generally called the Bogas : it is a small opening between two hills ; and the path is sometimes so narrow as to admit of only one person, and sometimes so broad as to receive a wheel-carriage. When you arrive at the top of the mountain, however, you forget all your past labour. The prospect here is delightful : you have a full view of the sea of Caramania, and of all the northern side of the island ; while a most beautiful sky, and a serene atmosphere, which conceals no object from the sight, and in no manner obscures the immensity of the horizon, adds to the enchantment of the scene. In descending the mountain on the other side, I entered a valley, intersected by rivulets, and enamelled with flowers of that kind which we are at so much trouble to rear in our gardens. At the bottom of the valley, I observed the remains of some walls, which the inhabitants consider as ancient fortifications : but in this they are undoubtedly deceived ; for, as mountains hang over them on every side, they were better situated to be attacked than to be defended. These ruins, in my opinion, appear rather to be those of mills : they are not the only objects of the kind that I have seen in such places. All these mountains are covered with shrubs, bushes, and underwood.

C H A P. VIII.

OF THE TOWN AND CASTLE OF CERINES.

THE village and citadel of Cerines are situated at the distance of twenty miles from the capital. This village is far from being populous. The Greek schismatics, the only people of the kind at present in the kingdom, have here an episcopal church, and the Turks a mosque. The government consists of a commissary and a judge. The country around is the most fertile in the island; and the inhabitants are almost all engaged in agriculture. The springs which issue from the bosom of the earth, contribute greatly towards its fecundity. Its principal productions are barley, silk, cotton, oil, and carob beans. Part of these are consumed on the spot: the rest are exported in a number of vessels to Alexandria.

Cerines was ranked amongst the number of cities in the time of the orthodox Greek bishops. The most distinguished of these was St. Theodotus. That intrepid defender of religion lived under the emperor Licinius, and was treated by him in a very harsh manner.

Cyrus the Great, says Lufignan, having triumphed over the nine sovereigns who had divided the kingdom amongst them, laid the foundations of Cerines. Xenophon speaks of this prince's victory, yet makes no mention of his building this city: nevertheless the ruins of edifices, and the remains of walls, which are certainly of very remote antiquity, are still to be seen in the neighbourhood.

bourhood. Towards the west there are a great many grottos, the mouths of which seem to be cut out with the chisel. I remarked among them several vaults, which the natives call the sepulchres of the gentiles. Two hundred paces thence, are the quarries from which those stones were taken, that served not so much for constructing the ancient city as the citadel.

The citadel of Cerines is built on an immense rock, near the sea-shore. It is as ancient as the town; but it was fortified and enlarged by the Lusignans. The entrance of it is forbid to Europeans; and the restless jealousy of the Turks never suffers them even to approach its walls: but by a special favour I had the liberty of viewing them, and of descending into the fosse by which they are surrounded. This fortress is in better repair than any I ever saw in possession of the Turks. A few years ago, however, it was bombarded by the bashaw Kior Mahomed, because the garrison had expelled some rebels who fled thither for shelter.

I find the following description of it in a manuscript of the sixteenth century:—"This citadel is of an oblong form; and has three hollow towers, weak and narrow. In the fourth angle is a bastion, badly contrived, and incapable of making a vigorous resistance. The ditch is twenty-one paces in breadth, and three hundred and sixty in circumference. The wall by which it is surrounded is six paces thick at the bottom, four at the top, and above sixteen in height." The situation of this citadel is very unfavourable; as it is surrounded by mountains, which are distant from it only a mile and a half. King James, however, natural son of King John, was not able to take it, though he besieged it two years, and during that time made several assaults against it: nor did he get possession of it till 1462, by

by the treachery of Sor de Naves, who held the command of it from queen Charlotte, the lawful heiress to the kingdom of Cyprus.

This fugitive queen, on the 10th of November 1461, says one of our historians, made her entry into Florence, where she was received by Alexander Machiavel, who was then chief magistrate. From Florence she repaired to Rome, to implore the assistance of the Pope against James, her natural brother, who, supported by all the forces of the sultan of Egypt, had usurped a throne that did not belong to him; and, besides this, kept Lewis of Savoy, her husband, closely blockaded in the fort of Nicosia. The republic received, with much cordiality, this unfortunate queen, and endeavoured to make her forget her misfortunes. During her abode at Florence, she often went to visit the tomb of cardinal de Lisbonne, brother to her first husband; and the view of his ashes, no doubt, afforded her more consolation than all the marks of honour paid to her by the republic.

The abbé Macati, in his Chronological History of Florence, adds, that this queen was received in the house of Cosmo of Medicis, the father of his country, where she was treated with every attention due to her rank, and much more to her misfortunes.

In 1570, the citadel of Cerines surrendered without resistance to the victorious arms of Selim. The Venetians formerly placed here a governor and a captain, with a company of fifty men. At present it is occupied by a simple disdaer.

Great part of the artillery bear the arms of the republic of Venice. I have been told that it contains some very beautiful culverins. Towards the sea there are several cannons placed level with the water.

As the extent of the empire does not permit the Grand Signior to govern it entirely by himself, he is

is obliged to depend upon bashaws, who have here the same authority as the proconsuls of ancient Rome. To guard against the rebellion of these viceroys, he will not suffer those fortifications to be repaired which are at a distance from the capital. The greater part of the citadels are absolutely unprovided with stores and ammunition; and this prevents his subjects from entertaining any idea of revolt. An insurrection of this kind happened, however, in the fort of Cerines. The disdaer finding it well supplied with provisions, defended himself there for three months, in the year 1765, at the head of a party of rebels; and it was found necessary to send a bashaw and foreign troops to reduce him to obedience. This fort at present is decaying in every part. It is said that the sultan ordered it to be demolished; but this has not yet taken place.

Close to the citadel is a harbour, or rather bay, which is scarcely capable of containing two or three vessels. All those who are going to, or coming from, Caramania, embark here. The distance, which is only seven or eight leagues, affords great advantages to the inhabitants. As letters from Constantinople, and from different parts of Europe, are conveyed to them by this route in a very short time, two French packet-boats have been established for that purpose. Vessels that come to this port, to take in cargoes of carob beans, keep at the distance of three miles from the shore: as the roads are bad, it is dangerous to enter them except in summer. The coast of Caramania may be seen here from the sea shore; and in the night time one can plainly distinguish the fires made by passengers, as a signal to the packet boats, when they happen to be both at the island.

At a little distance from the town, towards the west, is a Greek church, which contains the

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As the extent of the empire does not permit the Grand Signior to govern it entirely by himself, he
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is obliged to depend upon bashaws, who have here the same authority as the proconsuls of ancient Rome. To guard against the rebellion of these viceroys, he will not suffer those fortifications to be repaired which are at a distance from the capital. The greater part of the citadels are absolutely unprovided with stores and ammunition; and this prevents his subjects from entertaining any idea of revolt. An insurrection of this kind happened, however, in the fort of Cerines. The disdaer finding it well supplied with provisions, defended himself there for three months, in the year 1765, at the head of a party of rebels; and it was found necessary to send a bashaw and foreign troops to reduce him to obedience. This fort at present is decaying in every part. It is said that the sultan ordered it to be demolished; but this has not yet taken place.

Close to the citadel is a harbour, or rather bay, which is scarcely capable of containing two or three vessels. All those who are going to, or coming from, Caramania, embark here. The distance, which is only seven or eight leagues, affords great advantages to the inhabitants. As letters from Constantinople, and from different parts of Europe, are conveyed to them by this route in a very short time, two French packet-boats have been established for that purpose. *Vessels that come to this port, to take in cargoes of carob beans, keep at the distance of three miles from the shore: as the roads are bad, it is dangerous to enter them except in summer. The coast of Caramania may be seen here from the sea shore; and in the night time one can plainly distinguish the fires made by passengers, as a signal to the packet boats, when they happen to be both at the island.

At a little distance from the town, towards the west, is a Greek church, which contains the

tomb of the engineer who constructed the last fortifications added to the citadel.

On this coast, towards the east from Cerines, there are also the villages of Amtara and Accatu, which were formerly two cities; and Clides, once a considerable town, but at present called Cape St. Andrew.

C H A P. IX.

DESCRIPTION OF THE MONASTERY OF LAPASIS.

TO go from Cerines to the monastery of Lapasis, one must keep to the east, and traverse a plain five miles in length. Those however who perform this journey, regret that it is not longer; for the fields here are the most fertile and pleasant in the island. The richness of their productions, a variety of fruit and other trees, hills covered with an eternal verdure, a charming landscape, a thousand delightful prospects, the atmosphere impregnated with the purest perfumes, and a multitude of springs and rivulets—all concur to render this coast a perfect paradise. One cannot travel over it without indulging in the sweetest reveries, and sighing for such a solitude; and more than one traveller has doubtless envied the smallest of the cottages seen here, and wished to live in the bosom of Nature with his family.

By this delightful route you arrive at the monastery situated towards the northern mountains.

It is an abbey of the *Humilies* *, called Lapafis, at present Belapais, and by the Italians *Belpaese*, a name which is well suited to its natural situation. It is built on the declivity of a hill, which commands an admirable prospect. Above it are other little hills, covered with groves of trees and shrubs; and the plain below, which extends as far as the sea, adds still to the beauty of its situation.

Towards the east and west the view is equally charming, and includes, besides the sea, the coast Caramania. This abbey was built by Hugo III. of the Lusignans, who granted it several privileges. Among others, the superior, when he mounted on horseback, had the privilege of wearing a sword and gilt spurs, after the manner of the knights of the kingdom.

It was subjected to a secular ecclesiastic in the reign of king James. At the taking of the citadel of Cerines, this abbey was destroyed; and the deplorable ruins of its vast building are still to be seen. Among these remains is a most beautiful cloister, surrounded by eighteen pillars of the Corinthian order. On the left, as you enter, you find a gate, on which are carved out the arms of the Lusignans; and which conducts to a refectory, ninety feet in length, and thirty-two in breadth: the arched roof is supported by seven columns; and to the north are six large windows, which render it exceedingly pleasant. The small choir where these good monks performed their religious exercises, is still entire: the way to it is by a commodious stair-case, formed in the thickness of the wall.

On going out of the refectory, you observe, under the first arcade of the cloister, opposite to the

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gate,

* This religious order of Italy were at first called the *Beatins*; but in the thirteenth century they took the name of the *Humilies*, under the conduct of St. John de Mela. T.

gate, two large sepulchral urns of white marble, the workmanship of the ancient Romans. One of them, smooth and well polished, stands below the other, and receives the water which falls from that above, and no doubt was the fountain of the refectory. This urn of the purest white marble, is all of one piece, though it is nearly six feet in length, and three or four in depth. It is surrounded by a festoon of flowers and fruits, which begins between the horns of an ox's head. Four sheep's heads serve it as a handle, the fore part of which rests upon the hands of a child in bas relief. In the spaces left by the windings of the festoon, are the figures of a lion's head looking full towards you. In all, there are six of them: the largest squares contain two, and the smallest one.

At Baruth I saw, in the ruins of the ancient city, an urn of the like kind; with this difference, however, that it had four eagles on the corners; and on the fore part a crown, from which proceeded a festoon, that went round it with a serpentine course, and ended between the horns of an ox's head. The urn of Lapasis is without a cover; that of Baruth has one of a triangular form, with laurel leaves placed upon it like the scales of a fish. Under the refectory is a large subterranean building, sixty feet in length, and thirty-two in breadth; the arch of which is supported by two pillars placed in the middle. This kind of grotto, situated on the declivity of the hill, has a large mouth towards the north, and another towards the west; which the earth, that is constantly crumbling down, will soon entirely fill up.

This monastery has hitherto triumphed over the united efforts of men and time, that have conspired to destroy it. The arched passage already mentioned, the workmanship of which is indeed

more

more modern, is perfectly entire. These ruins at present afford shelter to shepherds and their flocks, when surprized by a storm.

The church is still in its ancient state. In the entrance, under the vestibule supported by four columns, are two arches of marble, with the arms of the family of the Lusignans. That nearest the door contained the ashes of Hugo III. who, as I have already said, was the founder of the abbey.

This prince, by a number of illustrious actions, merited the name of Great; and it was under this title that St. Thomas Aquinas dedicated to him his book *De Regimine Principum*. In this church, which was appropriated for the use of the Greeks, there are several paintings still in good preservation. Four enormous stone pillars, formed of various pieces, support the roof, and divide it into three naves: it is sixty feet in length, and forty-six in breadth. At a little distance from this monastery is the village of Casaphane, where I found the best water I ever tasted in the island of Cyprus.

CHAP.

C H A P. X.

ROUTE FROM LAPASIS TO THE MONASTERY OF
ST. CHRYSOSTOM.

AFTER quitting the monastery of Lapasis, I went to see that of St. Chrysostom, situated under the casile of Buffavent. In my way thither, I was obliged to climb the mountains on the north, by very steep and difficult paths ; and, losing sight of the sea of Caramania, to advance towards the east. After travelling some time, I fell in with the village of Sicatorudi, which appeared to me to be populous, and in a well-cultivated neighbourhood ; and that of Vuna, or of St. Romain, the inhabitants of which are almost all Maronites. From thence I continued my journey ; and arrived at length at the monastery of St. Chrysostom, which is occupied by Greek monks of the order of St. Basil.

The origin of this monastery is as old as the first Christian emperors. As the building of the church appeared to me to be much more modern, one of the monks told me that it was built a long time after, by a noble Cypriot, who had besides greatly contributed towards the embellishment of their solitude.

This church, which is small, is paved with marble, and painted after the manner of the Greeks. Under the portico is a sepulchral stone, where these monks keep a lamp continually burning, and where their founder was buried. Close to her are two favourite slaves, whom she wished to be laid in

in the same tomb, out of gratitude for the services they had rendered to her, and particularly in her last moments. Near this church is an ancient chapel, which serves at present as a place of shelter for animals.

If this monastery does not display that magnificence which is usually seen in edifices of this kind, it has at least all the advantages of convenience. Situated on the declivity of a mountain, it commands a view of all the plain of Nicosia, and of its environs, so covered with villages and hamlets, that the names of them alone would fill whole pages.

There are here generally ten or twelve monks, whom the Greeks name Caloirs, and who are all under the immediate authority of a superior. These monks, who are a mixture of the orders of St. Basil, St. Elias, and St. Marcel, make a vow of poverty, chastity, and obedience. They eat no flesh, and lead a very austere life.

Travellers never leave St. Chrysostom without going to see the ruins of the castle of Buffavent, situated on the summit of the northern mountains.

That side of the mountain upon which the castle stands, is distant from St. Chrysostom about ten miles: the way to it is by a pretty steep declivity. From the bottom of the mountain I beheld with discouragement that elevated summit, which it appeared impossible for me to reach; but after encountering a variety of dangers, in scrambling up with my hands and feet, in narrow, steep, and slippery paths, at the end of an hour and a half I arrived at the ruins of this ancient castle, destroyed by the Venetians. A pretty strong citadel, which is so large that it contains upwards of an hundred apartments, built upon inaccessible mountains, appeared to me a prodigy of art: one would be almost tempted to believe that it was the work of enchantment. I cannot conceive how the water
necessary

necessary for constructing this wonderful edifice, was conveyed thither. I observed, it is true, several cisterns, which were doubtless formed to receive the rain water used by the workmen; but when we consider how seldom it rains in this country, we must allow that these cisterns could not have been of great utility. However that may be, this fort was built by the same lady who erected the church of St. Chrysostom, in order to be a place of refuge from the persecutions of the Templars. These knights governed this island for the space of a year; but their tyranny having made the natives take up arms against them, they were under the necessity of restoring it to Richard king of England, who had sold it to them for an hundred thousand gold ducats, which that monarch refunded.

From the top of this castle one has a view of almost the whole extent of the island, and of the sea by which it is surrounded. The prospect, however, is interrupted on one side by Mount Olympus; from which may be seen, not only all the parts of the kingdom, but also the mountains of Caramania, and those of Syria, which I judged to be no others than Mount Lebanon.

The descent from this mountain is as fatiguing as the ascent. It is remarkably steep; and I was nearly an hour before I arrived at the bottom, where I saw the remains of several edifices. The Cypriots say that there was formerly a delightful garden there, called Paradise.

CHAP.

C H A P. XI.

DESCRIPTION OF THE VILLAGE OF CYTHERA.

HAVING descended the sides of some barren hills, at the distance of five miles from St. Chrysostom, to the east, I found the village of Cythera. It is situated at the bottom of Mount Pendaçyl, which forms part of the northern ridge; and is so called from five large copper fingers, that the inhabitants say were placed there to defend them from the violent north winds. It would appear that the superstitious natives had taken this trouble to very little purpose; for these fingers are no longer to be seen. Without attempting to explain the motives which induced them to erect this colossal hand, I shall only observe that king James, being in absolute want of specie, converted it into money, as well as all the bathing vessels in the kingdom.

Cythera is a collection of cottages, situated at a small distance one from the other; and it abounds with mulberry trees, which all together form, as one may say, a complete forest. The surrounding fields are as fertile as any part of the island: their principal productions are silk and cotton. They are watered on the north side of the village, by the rivulet of Cephalosifa, the sources of which proceed from three different springs; and in such abundance, that at some distance from the spot where they issue from the ground, they turn one of the mills of the country. I observed a great number of them; and their utility extends even to the city of Nicosia. These waters were formerly conveyed

conveyed to Salamis; and one may still see the remains of those aqueducts by which they were distributed throughout the different quarters of that ruined city.

The Cypriots are very fond of this place; it is their favourite promenade, and the general rendezvous of all the neighbouring people. The most delightful spot, in their opinion, is that which is most abundant in water; and indeed it must be allowed that nothing can so much embellish rural scenes, or give them such animation and freshness, as the vicinity of a river. This taste, besides, is suited to the nature of their climate: a trifling atmosphere, and a scorching sun, must make them seek for cool and moist places; and their fondness for water increases with the want and the difficulty of procuring that enjoyment. Cythera presents nothing else remarkable. But we must not confound this village with the ancient city of Cythera, consecrated to Venus, and situated between Paphos and Limassol. The village of which I here speak, was formerly a city called Citri: the Europeans give it the name of Cythera, and the Greeks that of Cirga. From the spring where the forest of mulberry trees begins, to the plain by which it is terminated, the distance is about two miles.

On departing from Cythera, you pass the village of Pallesciatro, and afterwards enter the large plain of Messarea. This plain contains a number of inhabited or deserted villages: the fields are rich and variegated; and produce wheat, barley, and cotton. In traversing it you often meet with the remains of aqueducts which conveyed water to Salamis; but they have suffered so much from the hand of time, that an ignorant traveller cannot discover what they were.

At the distance of thirty miles from Cythera stands the city of Famagusta, which I shall next describe.

C H A P. XII.

OF THE CITY OF FAMAGUSTA.

THE city of Famagusta was formerly called Arsinoe, from the name of the sister of Ptolemy Philadelphus, who laid the foundation of it. The name of Famagusta comes originally from Amocusta, which signifies *built in the sand*, and was given it on account of the thin sandy earth that surrounds it.

This city is situated on the eastern coast of the island. One must approach very near before it can be perceived, and even then nothing is seen but the summits of the houses; for as the neighbouring ground forms a very long declivity, the highest ridge of it is on a level with the most elevated parts of the city.

It is built on a rock, and is two miles in circumference. The walls are thick, strongly built, and flat on the top. They are surrounded by a deep ditch, cut out of the solid rock; and are flanked by twelve enormous towers, the sides of which are four paces in thickness, and inclose a circle five paces in diameter. In the interior part of the city there is a pharos, three bastions, and a rampart; with a battery consisting of two rows of cannon; and also a citadel.

This city, fortified in 1193 by Guy de Lusignan, increased still in the hands of the Genoese, who possessed it for near a century; in those of James the bastard; and lastly in those of the Venetians.

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It has two draw-bridges ; one towards the land side, and another towards the sea : the latter conducts to the harbour, which is extremely narrow, and is shut every evening by a chain fixed to one of the ends of the pier.

The entrance of it is forbid, except to unloaded vessels. This prohibition, however, is owing not to the shallowness of the water, but to the basin being in a great measure filled up. On the east, it is defended by a chain of rocks, which prevent the sea from entering it with impetuosity ; and on this account it affords a very safe shelter to ships : captains therefore generally bring their vessels into this harbour to be hove down and refitted.

It was at Famagusta that the Lusignans caused themselves to be crowned kings of Jerusalem. This custom continued till the city was taken by the Genoese ; after which they installed themselves sovereigns, both of Cyprus and Jerusalem, in the cathedral of Nicosia.

The Genoese took possession of Famagusta in the fourteenth century, in the time of king Pierin, whose successor king James gave it freely up to them, with the territories around to the distance of six miles, to be governed according to their own laws. In the fifteenth century, James the Bastard took it, after a siege of three years ; and one of the articles of the capitulation was, that the Genoese laws should be preserved.

In 1490, the island again fell into the hands of the Venetians. Famagusta was then governed by a noble Venetian, who was in some measure a minister plenipotentiary. The citadel, in time of peace, had two governors ; and a garrison of five hundred soldiers, under the command of four superior officers.

The bashaw Mustapha, Selim's general, on the 24th of July 1570, sent a detachment of five hundred

dred cavalry under the walls of Famagusta, to cut off the inhabitants from provisions, and to prevent any auxiliaries from being thrown into the place. Having made himself master of Nicosia, which he had besieged, he summoned the governor of Famagusta, to deliver up the keys of the city, and the citadel; but the only message sent back was, that he might advance to the ramparts with all his forces, and he should there receive answer from his cannon.

On the 18th of September, the same year, Mustapha led his troops before Famagusta; and encamped on the west, at the village of Adam's Apple. The siege was opened on the 23d; and on the first of October the assailants began to batter in breach.

In the month of April 1571, he approached the walls, and encamped in the gardens near Famagusta. The governor was the brave Mark Anthony Bragadin; and this place, which may be truly called the key of the kingdom, was defended by several gentlemen of approved valour. There were then in Famagusta eight thousand souls, and four thousand in a condition to bear arms.

This resolute band sustained six terrible assaults, and opposed the united force of the Ottoman empire. But they were overpowered by numbers: and on the first of August, 1571, the city surrendered on honourable conditions; which the perfidious Mustapha violated, without shame, in defiance of the most sacred rights.

On the 4th of August the intrepid commander went to Mustapha's tent, to deliver to him the keys of the city, to take leave of him, and to evacuate the island according to the articles of the capitulation. Bragadin was accompanied by Estor-Baillon, colonel of the troops, and other officers and captains. The bashaw testified the greatest desire

desire to see them ; but scarcely were they got into his presence, when, instead of rendering homage to their valour, the deceitful Mustapha forged a most odious lye, and accused them of having killed during the truce a great number of Mahometans. Under this pretence, he caused all the officers and noblemen that attended Bragadin to be butchered without mercy ; and the governor himself, after being shamefully mutilated, was condemned to the public works.

On the seventh of the same month Mustapha entered Famagusta ; where he caused Tiepolo, the governor of Paphos, whom Bragadin had left there to settle matters after his departure, to be hanged.

At length, on the 17th of August, Bragadin, after suffering a great many insults and outrages, in which he displayed great heroism, was slayed alive ; his skin was then stuffed with straw, his body was torn to pieces, and his limbs were scattered over different parts of the fortifications. The skin of this brave commander was afterwards put in a box, with the heads of Estor-Baillon, Lewis Martinengo, Castellano, and Quirini, and sent to Constantinople, where they were presented to the Grand Signior. Anthony Bragadin, brother to the governor, Mark Hermolaus and Anthony, his sons, purchased the skin of this hero, and caused it to be buried at Venice, in 1596, in the church of St. Paul and St. John. There is no stranger or traveller who does not go and contemplate, with a mixture of admiration and sadness, the tomb of this great man, who doubtless deserved a better fate ; but whose name will be remembered as long as intrepidity, greatness of soul, and love of one's country, shall be virtues honoured on the earth.

The Ottoman army consisted of two hundred thousand men, of whom eighty-four thousand only were

were Turks. The rest were a collection of adventurers from Syria, Caramania and Natolia.

In the ten months during which the siege was carried on, the Turks fired five hundred and forty thousand bombs. At present, therefore, the remains of them may be seen in the neighbouring gardens and fields, and in the ditches which surround the city, where they are still lying in heaps.

We may form some idea of the bravery of the besieged from the number of Turks who were killed before the place. The garrison consisted of scarcely four thousand men, and yet they destroyed above seventy-five thousand Turks. To this slaughter, no doubt, we must attribute all those barbarities which the perfidious Mustapha, much to his disgrace, exercised against the captives.

I have collected the greater part of these military facts from a relation of the siege of Famagusta, written by Angelo Calepio, of Cyprus, who was cotemporary with these great men whose exploits he has handed down to posterity.

About the year 1370, St. Bridget, going to Jerusalem, passed through Cyprus, where Eleonora, daughter to the duke of Milan, and widow of Peter Lusignan, who was assassinated by his brothers, then reigned. The saint endeavoured to correct the vices of the inhabitants; and told them of a pretended revelation respecting the approaching ruin of the island, if they did not reform. On the request of Eleonora, the saint remained till the coronation of her son Peter, who was proclaimed in Famagusta king of Cyprus and Nicosia, and king of Jerusalem. Bridget, having visited the Holy Land, returned to Nicosia, and announced its ruin, as well as that of the island. The event justified her prediction; but this does not prove that it came from Heaven. It is very natural,

natural, on seeing a city plunged into corruption and debauchery, to prognosticate its ruin; and the only intention of the saint, when she declared this, as if by inspiration, doubtless was, to fill the minds of the inhabitants with a salutary terror, and to bring them back to a wiser and more regular plan of life. However this may be, she quitted the city, in consequence of being proscribed from it, after suffering a variety of persecutions.

One can scarcely form an idea of the jealous hatred conceived by the Turks against the Europeans of Famagusta, when they saw the check which this handful of brave men had given to their arms. They forbade every European to enter it or go out from it on horseback: they are therefore obliged to dismount as soon as they arrive at the gates.

Famagusta, in its external appearance, is still in the same state as formerly. The ditch is entirely dry; and the walls are in good condition, except a few towers which were damaged by the enemy's cannon, and which have not been repaired.

The interior part of the city, however, exhibits a very ruinous appearance. The number of churches demolished is immense. I was assured that a very small spot had contained upwards of two hundred; and this appeared the more probable, as I saw four or five united in the same space: they were exceedingly high, but narrow. The most remarkable building of this kind is the Latin church of St. Nicholas, at present the principal mosque, the construction of which resembles in every point that of St. Sophia at Nicosia.

There are a great many sepulchral monuments here; and, amongst others, those of James the Bastard, and king James his son.

Opposite to the church, on the square, are three arcades, supported by different columns of oriental

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tal granite, and bearing the arms of the republic of Venice : the rest of the wall is covered with the arms of Venetian and Genoese families who have been governors of the city. Behind this arcade are the ruins of the ancient palace of the governors of Famagusta.

The superb cathedral of St. Croix has been converted into a mosque. The church of St. Paul was also one of the most beautiful edifices in the city ; but at present it is falling to ruin. A merchant named Simon Nostran built it with the profits of one voyage to Syria, in the fourteenth century, and under the reign of Peter, when the commerce of the island was in its most flourishing state. In 1368, king Peter came to Florence, where the republic received him with every mark of distinction due to so great a monarch. The chief magistrate at that time was John Softegni. I must here observe, that the Greeks only have a church at Famagusta ; and that Mustapha never would permit the Latins to have any place of worship belonging to them in particular.

In this city the body of St. Epiphany, bishop of Salamis, was formerly preserved ; but I do not know what is become of it at present.

The citadel is still entire ; and serves as a place of confinement for malefactors, and particularly for state-prisoners. Near the walls, on the north, is still to be seen the foundery, where I observed all those instruments necessary for the casting of cannon.

In the square, near the governor's palace, stands the arsenal, which contains weapons of every kind—armour used in the time of the christian princes, and other pieces of still greater antiquity. Some years ago, the doors and the windows of this edifice were blocked up, so that the remembrance of these arms is in some measure buried. This was

done with a view to prevent the populace, in case of an insurrection, from finding them. On the walls there are some pieces of artillery ; but they are now dismounted, and in a very bad condition.

In this city there are scarcely at present two hundred inhabitants. The ancient houses are continually on sale ; and they are purchased only to be destroyed, or for the sake of the timber, and principally the planks. This destructive speculation has already caused many of them to disappear : it is forbid, under severe punishment, to carry away any of the other materials ; and, to whatever side one turns, nothing is to be seen but heaps of stones.

The city at present is governed by an aga, who discharges the office of commissioner of excise, for that shadow of maritime trade which it has still remaining. There is here also a judge, and a governor of the castle, with a few janissaries.

There is little, or rather no trade, at Famagusta ; but a great number of vessels come hither, as I have already said, to be careened and refitted. The European nations have a factor here, who is generally a Turk chosen from the number of their friends.

In the neighbourhood of Famagusta, along the shores of the sea, towards the south, there are several gardens, which contain abundance of citron, orange, and other fruit trees of the like kind. That called here *caïcia*, is a species of apricot tree. The skin of the fruit is red and white ; and the pulp is juicy, but more delicate than substantial. It begins to ripen in May, and continues in season only a month. It is much esteemed, and is both agreeable and wholesome. The surrounding country, which produces in abundance cotton and mulberry trees, is as fruitful as that in the environs of Cythera. In the neighbourhood of the village

of Varrochia, near the ancient church of St. Mary, are the aqueducts of Famagusta, kept in so bad repair that they are often destitute of water.

Turning towards the north, and passing before the city, you find a great many houses in ruins, and gardens entirely neglected. I am of opinion that these houses are older than the period when Famagusta was taken; for they are not built after the model used in the kingdom since it has been in the possession of the Turks.

The air in the neighbourhood of this place is not the best in the island: owing to the heat, which is rendered excessive by the sands; and to the putrid and stagnant waters of the lake of Constance, which in summer is only an infectious pond. This lake has been formed since the river Pedicus, as may be observed in books of ancient geography, has ceased to flow into the sea through its ancient mouth between Famagusta and Salamis.

C H A P. XIII.

OF THE ANCIENT CITY OF SALAMIS, AT PRESENT
DESTROYED.

AT the distance of six miles from Famagusta, towards the east, stands the ancient Salamis, which owes its origin to Teucer, whom his father drove from the island of Salamis, his native country. This illustrious exile, when at a distance from the spot which had given him birth, wished at least to have an image of it; and built this new Salamis, mentioned in the following lines of Horace :

*Nil desperandum Teucro duce, et auspice Teucro;
Certus enim promisit Apollo,
Ambiguam tellure nova Salamina futuram.*

Evagoras was king of Cyprus; but the victorious arms of Persia soon reduced him to the city of Salamis alone. His son Evagoras II. reigned there after him; and was not able to defend it against Protagoras, who took it from him. This Protagoras lived in the third year of the hundred and seventh olympiad. Under the government of the Persian monarchs, Salamis shared in all the revolutions of the island.

King Costa, father of St. Catherine, who is known also under the name of Constantia, which she assumed, was one of the sovereigns of Salamis.

In the time of the Greek Christians, Salamis had a bishoprick, which was afterwards transported to Famagusta.



It was destroyed by the Saracens, under the emperor Heraclius ; at which time it was abandoned, and has never since been rebuilt.

No edifice has survived the wreck of time, that can give us any idea of this city. Nothing is to be seen but scattered columns ; heaps of stones embrowned by age ; and the ruins of a building, which I supposed to be those of a temple, though I cannot venture to determine with any certainty. Time, however, has respected those fountains, or reservoirs, which distributed the water of Cythera throughout Salamis : the water of the latter was exceedingly bad.

It had a harbour, which was called Port Salamis, and afterwards Port Constantia. Some traces of it are still to be seen ; but it is useless, and almost entirely choaked up.

Salamis can boast of having produced a great number of illustrious men. It was the country of Aristo the historian, of whom Strabo speaks in his fourteenth book. Solon, one of the Grecian sages, formed for Philocyprus, king of Salamis, a code of laws, by which he regulated his administration. Some even believe that he was originally from that city, notwithstanding the assertions of the Athenians, founded on his quality of areopagist, with which no one indeed could be invested but a citizen of Athens. The philosopher Cleobulus, son to Evagoras II. was born at Salamis : as well as Neocrión, who commanded the naval army of Alexander the Great ; and many others, whose names I shall not mention.

It also gave birth to a number of holy personages, whose names and actions may be seen in Bede, and other ecclesiastical writers.

Some historians pretend that St. Catherine, daughter of king Costa, was born at Salamis, though all the legends make her to be a native of Alexandria.

Alexandria. To the north of Salamis I saw a kind of tower, from which it is said she was transported to the prison of Paphos. The emperor having reduced Egypt, which had revolted, invited king Costa to Rome: his daughter was then taken from the prison of Paphos, and conducted to Alexandria, where she suffered martyrdom.—Such discussions as these are, however, foreign to my purpose, and belong rather to ecclesiastical history.

Between Famagusta and Salamis, on the borders of the sea, there are several fields which produce the *boia*, or madder. This root communicates a beautiful scarlet colour to cloth, and is the most valuable article in the kingdom.

Following the coast of Salamis, always to the west, you enter that part of the island called Carpassia, which extends as far as Cape St. Andrew. This district abounds with cotton and silk. On the borders of the sea there are groves of olive-trees, but at present they are entirely barren. The inhabitants of the island, and even those of the maritime towns of Syria, come hither to procure wood; for, in this respect, they enjoy the greatest liberty.

There was formerly a city here, called Carpassia, which is now the village of St. John.

This canton is governed by an ali-bey, or commander of cavalry, who resides in the hamlet of Varochia, near Famagusta. A *cadi* there discharges the office of judge. At the distance of four miles from Salamis, in the plain of Mesiarea, is the beautiful church of St. Barnaby, with a vast monastery, which contains only a very few monks. Some years ago a design was formed of enlarging it; but the Grand Signior, fearing that this church might one day be converted into a fortress, withdrew the permission which he had granted: the sacrifice of a few hundreds of piastres would however

ever have removed this difficulty. Not far thence is a church still older, and dedicated to the same saint; but it is now falling to ruins. I was shewn, in a vault below it, the tomb of the patron; whose body, according to cardinal Baronius, was found in the time of the emperor Zeno. He had on his breast the Gospel of St. Matthew, written by the hand of that evangelist. The Greek bishop, who carried it to the emperor of Constantinople, had afterwards the privilege of signing his name in red letters; of bearing at all pontifical ceremonies the crown and terrestrial globe in his left hand, and the sceptre in his right; and of being clothed with the royal mantle. He had then a dispute with the patriarch of Alexandria, respecting the article of pre-eminence, so much contested. The latter considered the bishop of Cyprus only as the suffragan of his patriarchate, and would acknowledge him in no other light. The Cypriots, on their part, rejected this haughty pretension, supporting their cause on the antiquity of their church. Matters were in this situation when the gospel was found and carried to the emperor, who decided the affair; and the independence of the bishop of Cyprus was fully established. This is a privilege which the archbishop of Nicosia does not fail still to turn to his advantage. These particulars I had from different monks at Cyprus; and they were confirmed to me by their archbishop Paisios.

C H A P. XIV.

DEPARTURE FROM SALAMIS, AND RETURN TO
LARNIC.

ADVANCING from the monastery of St. Barnaby towards the west, I arrived by the plain of Meflarea, at the village of Ancona, where there are vast magazines, which formerly received the produce of that immense plain, then entirely cultivated. After this I proceeded to the superb village of Trapeza, the ruins of which announce rather a great city. A Greek, who accompanied me in this tour, pretended that it had formerly enjoyed that rank and name; but the histories of the island, written in the sixteenth century, call it a village, and do not say that it was ever any thing else.

There are here two churches, the largest of which has a portico, supported by marble pillars. These places are very solitary; and afford shelter to shepherds, and to their flocks which feed on the plain.

Towards the southern part is the village of Acerit, situated on an eminence. This hamlet, which is populous and flourishing, belongs to Mr. Andronic Caridis, honorary dragoman, or interpreter, to the queen of Hungary. Near his seat is the chapel of St. Marino, constructed after the manner of the Greeks, and ornamented with excellent paintings.

By residing some days in this village, I was a witness to the ravages occasioned here by locusts, at a time when the corn and grain were approach-

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ing to maturity. On this subject I shall give the description of Mr. Bordon, an Italian writer, who, after painting the advantages enjoyed by the island of Cyprus, adds—"But amidst so many blessings, as if happiness could not be found in this world pure and without alloy, Heaven has subjected it to a scourge for which the greatest advantages can scarcely compensate. It is infested by swarms of locusts, which sometimes fly about in clouds so thick that they obscure the light of the sun: wherever they settle, they destroy the corn, grass, and even roots; and every green thing is consumed in an instant: so that the whole country appears as if it had been burnt. The inhabitants put themselves to great expence, and take every trouble imaginable, to extirpate these destructive insects. They even go in search of their eggs; and, however much like exaggeration it may appear, they find every year upwards of thirty thousand nests. Besides this, they employ a remedy which costs a great deal of money. This remedy is a kind of water, from Syria, with which they sprinkle the ground; and the eggs, being thus drenched, lose their productive faculty." The inhabitants at present pursue a very different conduct: for, if they formerly took so much pains to destroy these troublesome insects, it is now forbidden to move their eggs when they are found. The Turks are so superstitious, that they think it a crime to oppose the chastisements of the Almighty; and the Greeks, fearing some outrage if they should be discovered, suffer this scourge to propagate. The plain of Messarea is the usual retreat of these locusts; and it is a happy circumstance for the fields when a strong wind drives them to the sea, where they perish by thousands. The different methods of extirpating locusts are described at the end of a relation printed

ed at Florence, in 1717, by the order of the Grand Duke ; and these methods were employed in 1716 in Tuscany, which was then very much incommoded by these insects.

As you go out of Acerit, towards the southern part of the island, there are a number of ancient churches, around which no habitation is to be seen. They must, however, have each belonged to some village or town. These deserted and half-ruined temples were formerly frequented by numerous audiences ; and the idea of the celebrity which they once enjoyed, adds to the gloom of their solitude.

At the end of the plain of Messarea, you descend into a small valley, in which is situated the delightful and populous village of Timbo. A beautiful spring of water, which is found in the neighbourhood of this place, induces travellers who visit the environs of Famagusta and Capassia, to rest a few days in it as they pass.

On departing from Timbo, you ascend a small ridge, and arrive at the ruinous village of Feudria. The church is almost destroyed, as well as a beautiful seat erected here by an English consul.

Following the sea shore, and leaving on my right the village of Livadia, of which I have already spoken, I pursued my way, and returned to Larnic.

C H A P. XV.

ROUTE FROM LARNIC TO SALINES, AND THE
VILLAGE OF CITTI.

DEPARTING from Larnic, I passed, in the southern part of the island, the town of Salines, and the church of St. Lazarus, of which I have spoken in the second chapter. As I was so near the place, I went thither to see some Armenian inscriptions, engraved on a neighbouring wall, which mention the names and country of certain pious Armenians, whom holy zeal, and a taste for pilgrimages, induced, at different times, to visit the tomb of this church. They pretended that Lazarus, brought to life by Jesus Christ, was buried here a second time when he died. This opinion being generally diffused, brought hither a multitude of pilgrims; but it was afterwards found that the Lazarus of this tomb was St. Lazarus, bishop of Cyprus. The zeal therefore of pious votaries is become cooled, and their visits to this place are less frequent.

This problem, however, I shall leave to religious writers; and return to the inscriptions, which have given rise to a variety of conjectures that I shall mention, not so much on account of their importance, as to give an idea of the pains taken by men of letters to pursue researches sometimes useful, but oftener frivolous and ridiculous.

Mr. Niehbur, mathematician to the king of Denmark, in his passage through Cyprus in 1766, was desirous of seeing some inscriptions, which according

cording to him were near the church of St. Lazarus, and which Mr. Swinton believed, or at least supposed, to be Phenician. He therefore went thither; and, that he might more easily find the place where they were, he took with him a person named Parisin, who, on account of his acquaintance with different languages, acted as interpreter to strangers; and who, if I am not deceived, had before accompanied Mr. Swinton. As Mr. Niehbur was well versed in the Arabic, the Chaldean, and other oriental languages, he readily discovered that these inscriptions were not Phenician; but his modesty not permitting him to depend upon himself, he made different copies of them, as well as he could, which he carried to Mr. Turner, the English consul in the island of Cyprus. The consul considered them as Armenian inscriptions; and I must confess that they appeared so to me also, when I was shewn the originals. Real learning is never presumptuous; these gentlemen, therefore, were unwilling to trust to their own knowledge. Having found an Armenian, who understood his own language perfectly, Mr. Niehbur shewed him the copies, and asked him if he knew those characters. The stranger replied that he did; and that they were Armenian, but difficult to be read. He however told us the names and the country of those who had made them, as well as the time when they were written; and we were convinced that these inscriptions, really Armenian, had been the work of some devotee, whom the fame of Lazarus had induced to visit that church: some of the same kind may be found in all the sanctuaries of Palestine. Such was the end of our researches; and indeed when we compare this result with the pompous conjectures of our men of letters, we cannot help smiling, and calling to mind the well-known fable of the mountain in labour.

I do

I do not recollect whether Mr. Niehbur carried copies of these inscriptions to Denmark. He no doubt thought them unworthy of attention, and I did the same. If any literary man, however, offended at my indifference, wishes to procure them, I can easily gratify his curiosity, by writing to some of my friends in Cyprus.

Mr. Guarnacci, a celebrated Italian writer, well versed in antiquities, speaks of the opinion of Mr. Swinton; and expresses a doubt respecting the Phenician origin of these inscriptions, which he believes to be in Pelagian or Etruscan characters. In my opinion, it would be better for people to confess their ignorance, than to attempt to explain what they do not understand: our libraries, in that case, would be much less voluminous, but more useful.

At the distance of a mile of St. Lazarus is the great lake of Salines, which was formerly twelve miles in circumference; but a part of it has been drained for the purposes of cultivation. The place where the salt is formed is more than two miles in extent, and about two hundred paces only distant from the sea.

In winter the lake is filled by the rains: but in summer part of that water is evaporated by the heat of the sun; and a crust, about a hand's breadth in thickness, is formed on the superficies, which in some places covers the same quantity of water. It is certain that the sea cannot enter this lake; and large canals have been dug, to convey to its bosom that superabundance of water, which would prevent the salt from acquiring a proper consistency. These canals are at present filled up, and the bridges over them destroyed.

This salt is collected in the month of August, which is called the season of breaking up the salt-pits; and the inhabitants always take care to do
this

this before the first rains fall, as they would dissolve it. When the salt is collected, it is formed into a pyramid, at the distance of a few paces from the lake ; where it becomes so hard, by being exposed to the air, that it resists the rain ; and in the beginning of spring vessels arrive from Syria, and transport it to different parts of that coast. This production belongs to the governor of the island, and he farms it out publicly to the highest bidder. If the purchaser, at the expiration of his lease, has not finished collecting his salt, he cannot sell what remains, after a new purchaser has succeeded him. The salt indeed still belongs to him ; but, to dispose of it, he must wait till the lake again falls into his possession ; unless the new purchaser chooses to take it off his hands at the price he requires, which is generally the case.

The salt collected annually, in the time of the Venetians, loaded seventy vessels.

On the borders of the lake of Salines there is a superb mosque, called Tichet. It is of an octagonal form, and no pains have been spared to render it solid. It is built on a durable foundation, and all of cut stone.

It is generally believed here that the mother of the prophet Mahomet was buried in this place. It was formerly only a small chapel, little frequented, in which a pious Mussulman performed divine service ; but the devotion of the people beginning to be reanimated, Ali-Aga, the governor of the island, built here, in 1761, the mosque of Tichet, which I saw finished. This new building attracted immense crowds of people : at present there is no Turkish traveller who does not go thither to pray ; and those vessels even which pass along that shore honour it by discharging a great number of cannon.

Service

Service is performed in this mosque by a small community of fantons, whose extravagant ceremonies I have already described.

In its neighbourhood there is a kind of orchard, filled with citron, orange, and other fruit trees, as well as with a variety of flowers. It is not laid out with much regularity, and seems rather confused; but it is nevertheless a delightful spot, and much frequented by the inhabitants of Larnic, who go thither to walk and to amuse themselves. This garden, which owes its origin to a bashaw who was governor of Cyprus, is still called the garden of the bashaw.

On the road from Salines to Citti is the village of Meneon, which has scarcely any inhabitants; the fields therefore around it are far from being well cultivated. Before its destruction, it was one of the largest in that part of the country. The Turks demolished the church in 1760, in order to build the mosque of Tichet.

Leaving on the right the village of Arpera, near which are those springs that by different channels supply water to the city of Larnic, you arrive at Citti, distant from Salines about four miles.

This village, which Lusignan so improperly takes for the ancient Citium, was formerly a fief of the family of the Lusignans. One may perceive, even at present, that it must once have been a very considerable town.

I observed here a pretty large church, containing an image in mosaic of the Virgin Mary, which the Greeks visit with much veneration, and to which they ascribe a great number of miracles.

In the middle of the village there is a large and deep well of excellent water, the work of Charion de Lusignan: one may descend to the bottom of it.

Opposite

Opposite was an ancient citadel, on the old foundations of which the Turks have erected a square tower, that serves as a retreat to the inhabitants, and particularly to the women, when they are apprehensive of being attacked by pirates.

Some paces thence is a stone bridge, consisting of several arches, with various locks, which are at present of no use. They served formerly to keep back the water, in the time of rain, to refresh the fields; and received it again when the ground was sufficiently moistened. A great deal of cotton was cultivated here: but the inhabitants now prefer grain; and, above all, mulberry trees. In this canton silk is more beautiful and abundant than any where else. On the sea shore there are several country-houses belonging to the merchants of Larnic. The neighbourhood is far from being agreeable; and these gentlemen doubtless have paid less attention to the pleasantness of the place, than to the advantage of being at the gates of the city to which business so often calls them.

C H A P.

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C H A P. XVI.

ROUTE FROM CITTI TO THE CITY OF LIMASSOL.

DEPARTING from Citti, and always following the same coast, I found, at some distance from the sea, the village of Mazote, which takes its name from a neighbouring promontory. This route presents nothing curious or important, till you arrive at the torrent of Basilopotamos, distant from Citti about twenty-five miles.

Basilopotamos is a Greek word, which signifies the royal river: a denomination for which it is indebted, as they say, to queen Helen, mother of Constantine the Great, who touched there on her return from Jerusalem.

This torrent was formerly called Teze; and it still bears the same name in all the ancient maps. It was then one of the four great rivers of the kingdom; and it was on this account, perhaps, that it acquired the name of Basilopotamos.

On one of the arms of this river, and at the distance of three miles from the sea, stood the city of Marium. The village which has arisen, as one may say, from its ruins, has retained the name of Marin. It is called also Basilopotamos; and the neighbouring church of St. George, where service is performed by some Greek monks, has occasioned it to be known by a third name, which is that of this saint.

The carob tree is common in this district; and the fruit of it is exported in vessels which in the beginning of summer frequent this stormy harbour, inaccessible at any other season.

Twelve miles from Basilopotamos is the ancient Limassol, thus named to distinguish it from the new. It is now so much destroyed, that its ruins can scarcely convey any idea of its former grandeur: it was however a celebrated city, even under the government of the dukes. King Richard, the conqueror of the last of these vassals of the empire, raised it in 1191, and it was never afterwards rebuilt. This city originally was the same as Amathonte; so famous, as Pausanias tells us, for its temple erected in honour of Venus and Adonis.

Amathonte was the residence of the nine first kings of the island; and amongst others of Onesilus, who was subjected afterwards by the arms of Artabanus, the Persian general.

This city, erected into an archbishoprick in the time of the Christians, has produced a number of personages celebrated for their knowledge, and the sanctity of their lives. The most distinguished of these was bishop Leontius, who flourished about the year 590 after the birth of Jesus Christ, and lived till 616. This Leontius wrote a life of St. John the almoner, patriarch of Alexandria, who was born at Amathonte; as well as many others, whom it would be too tedious to mention.

In the neighbourhood there are several copper mines, which the Turks have been forced to abandon. The following lines, in the tenth book of Ovid's *Metamorphoses*, prove that they were known in the time of that poet:

*Capta viri formâ, non jam Cytherea curat
Littora, non alto repetit Paphon æquore cinctam,
Piscesamque Gnidon, gravidamque Amathunta metallis.*

The place where the new Limassol now stands, formerly had the name of Nemofia, from the multitude of woods by which it was surrounded. Richard king of England having destroyed Amathonte,

thonte, Guy de Lusignan, in the twelfth century, laid the foundations of that new city which the Greeks called Neapoleos. The family of Lusignan, who continued to embellish and fortify it, built there palaces, and Greek and Latin churches; and made it the seat of a bishop.

When the island was taken by the Turks in 1570, the Ottoman army entered the city on the 2d of July, and ravaged it without mercy. It was then destroyed by the flames; and at present it is only a wretched place, in which one can scarcely distinguish any remains of its ancient edifices.

This city is governed by a commissary and a cadî: the latter judges cases only provisionally, before they are carried to the superior tribunal of Nicosia.

The harbour is very commodious: it is sheltered from impetuous winds; and affords a safe and calm asylum to vessels when overtaken by a storm.

The carob tree is here more abundant than any where else; and it is from the port of Limassol that the greatest quantity of its fruit is exported. The inhabitants export also salt, procured from a lake near Salines, which is much less extensive than that in the neighbourhood of Citti. On this account a custom-house is established here, which is under the inspection of an aga.

Cotton, wheat, barley, and mulberry-trees, are both plentiful and well cultivated in this part of the island: the ground also produces all kinds of garden stuff. The best Cyprus wine is made from the vines that grow on the hills of Limassol. All the wines of the country are collected in this city, to be transported to Larnic, where there are the largest cellars, and which on that account becomes the natural centre of commerce.

C H A P. XVII.

ROUTE FROM LIMASSOL TO PAPHOS.

FROM Limassol I went to Cures, an ancient city built on the Cape of Cats. At present it is entirely in ruins, and the only monuments remaining are a few marble columns.

At the distance of a mile and a half from Acrotira, where there is a monastery of Greek monks, I found the village of Colosso, with a strong castle built by the Templars, and which from their hands passed into those of the Knights of Malta.

Before the village of Piscopia runs the Lycus of the ancient geographers, which is one of the most considerable rivers in the island. This village is situated in a plain which produces the best cotton in the kingdom. In the time of the Venetians the sugar-cane was cultivated here; but this branch of commerce was abandoned for that of cotton, which was more lucrative, and less troublesome. Piscopia is one of the most flourishing places in Cyprus. It abounds in citron, orange, and olive trees: all other fruit trees thrive here wonderfully; the fields are watered by a multitude of springs; the scenery around is delightful; and the inhabitants are sprightlier and more amiable than in any other part of the kingdom. The pleasantness of their abode has been transfused, as one may say, into their souls. They have lively imaginations, which render their company very agreeable; in general they paint rather than speak; and their company

sons, like that nature which furnishes them with images, breathe an air of delicacy and grace.

It is from this place that the noble Venetian family of Cornaro Piscopia derive their name. The magnificent ruins found under ground at Piscopia, seem to confirm the opinion of some writers, who place in this spot the city of Curias, which was the residence of one of the first nine kings in the island.

The village of Afdimu, badly peopled, was one of the four cities built in this island by Ptolemy Philadelphus, in honour of Arfinoë his sister.

This part of the country, which is well watered, produces silk, and excellent cotton. A variety of curious pieces of antiquity were formerly procured here; the tombs, above all, contained a great number; but the government being jealous, and unfavourable to the sciences, will not permit any researches of this kind. Should any friend to the arts ever mount the throne of the sultans, new lights will be diffused over these buried ruins; and this island will become a mine equally fruitful and interesting to the enlightened traveller.

Near this stood the ancient city of Cythera, so celebrated in the works of the poets, and consecrated to the goddess of beauty. In former ages it gave its name to the whole kingdom in general.

The ancient Paphos is situated on the southern side; it contained the celebrated temple of Venus; which, together with the city, was destroyed by an earthquake, so that the least vestige of it is not now to be seen.

A lake in the neighbourhood, which even in summer overflows with stagnant and corrupted water, renders the air in some degree unwholesome.

On the western coast is the new Paphos, called by some of the modern geographers Bassos: a name which is unknown in the island of Cyprus.

That

That we may not positively ascribe to the latter every thing that history tells us of Paphos in general, it may not be here improper to mention that it has been several times destroyed.

This city had a port, where vessels trading upon that coast still cast anchor: but this happens only in summer; for, being exposed to every wind, it is extremely dangerous. The bottom of it is full of sharp rocks; which sometimes destroy the cables so much, that mariners are obliged to keep them afloat on the surface of the water, by means of empty casks fixed to them at certain distances. In the neighbourhood there are two castles; one on the borders of the sea, and the other on the summit of a little hill: but the latter is at present in ruins. The government of Paphos consists of a digdaban, or commissary; a cadi; and an aga, who presides over the custom-house.

Of all the christian edifices, there is none remaining but the church of St. George, in which service is performed by Greek ministers.

The productions of this part of the island, which are all of an excellent quality, are silk, barley, and other kinds of grain.

To discover the origin of the old and new Paphos, would be carrying light into the midst of the thickest darkness. When we have added conjecture to conjecture, we are still in the same situation. As this is an attempt superior to my abilities, I shall leave it to the divining, though uncertain, knowledge of our antiquaries. I must, however, observe that there was here formerly a temple dedicated to Venus, which was entirely destroyed by an earthquake. In this island St. Paul by his eloquence converted Sergius, a Roman proconsul. He here likewise conferred the deaconship on his disciple and colleague Titus, who soon after suffered martyrdom.

Paphos

Paphos was an episcopal city in the time of the Lusignans; and it is still the seat of a bishop, who is a suffragan to the archbishop of Nicosia.

C H A P. XVIII.

ROUTE FROM PAPHOS TO LAPITHA.

ON the western side of the island there are a great number of scattered villages; but as they are not worthy of notice, being either abandoned or in ruins, I shall omit useless details, and proceed to places of greater importance; though they do not deserve attention so much on account of their present state, as of the conspicuous figure which they make in ancient history.

From Paphos I arrived at Cape St. Epiphany, otherwise called the Promontory of Acama, where there is at present a large village.

Advancing towards the north, I fell in with the gulph of Crusocco, so called from a neighbouring village of the same name, where once stood the ancient Acamantis, one of the nine royal cities. In this canton there are some mines which contain veins of gold; and vitriol was made here, known under the denomination of Cyprius vitriol. The wheat of this place is the best in the kingdom. Near the gulf there is a spot called the Fountain of Love.

Here also arose the city of Corlinusa, or Alexandretta, which at present is only a paltry village.

On

On the gulf of Pantaia stands the town of Lascā, the inhabitants of which cultivate abundance of cotton and mulberry trees. On account of its beautiful waters the sugar-cane was also cultivated here; but this production is at present greatly abandoned. This town was one of the four cities built under the name of Arsinoë. Solia, at the distance of twenty miles from Paphos, is a large village on the northern coast of the island: its situation is delightful, and its cottons are highly esteemed. The surrounding country produces silk, barley, and wheat. St. Eusebius was bishop of Solia: in the time of the Lusignans, the bishop of Nicosia assumed also that title.

Solia was formerly a city, called Epea; a name which it owed to Solon, who, according to Plutarch, caused it to be rebuilt, on the request of Philocyprus king of Salamis. It completed the number of the nine royal cities; and flourished six hundred years before Jesus Christ.

Ten miles from Solia is the village of Cormachiti, situated on a cape of the same name: it was formerly a city, called Cormia.

Proceeding thence I arrived at Lapitha, the largest and most extensive village in the island. Besides the advantage of a fine situation, it furnishes the best productions in the country; and though Cyprus is in general not very abundant in fruits, Lapitha seems a favoured spot in this respect, and may be called the garden of the island.

Lapitha was formerly a city, called Lapithus, which they say was built by the Spartans. One of the nine kings resided here; the last of whom was Pisistratus, who commanded the naval army of Alexander the Great. There was a temple here dedicated to Venus.

Near this village ran the Lapitha, which is still called a river, and contributes to the fertility of the country.

C H A P. XIX.

OF OTHER REMARKABLE PLACES IN THE
ISLAND.

THE hamlet of Tremitus, to the west of Nicosia, is distant from it about twelve miles. Ptolemy the geographer reckons it among the cities of Cyprus. It was destroyed by Richard king of England. St. Spiridion, the Cypriot, was bishop of Tremitus, and assisted in 325 at the council of Nicea. The neighbouring country abounds in provisions of all kinds; and produces plenty of cotton, silk, olives, and vines.

Dale, to the south of Nicosia, is delightfully situated on an eminence, and is rendered still more pleasant by the vicinity of a number of small groves. Its waters are remarkably limpid; and their banks are ornamented with a thousand odoriferous herbs, which enamel the plains, and diffuse an agreeable fragrance throughout the surrounding atmosphere. Sweet marjoram is, above all, very common. This plant, and the spots where it grows, are elegantly introduced by Virgil, in that charming picture which he gives of Innocence reposing peacefully in the bosom of Beauty, in a rural and solitary retreat:

At Venus Aescanio placidam per membra quietem
Irrigat, et solum gremio dea tollit in altos
Idaliæ lucos; ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbra.

Dale was formerly called Idalium; and one of the four cities consecrated to the goddess Venus,

as she herself says in the tenth book of the *Eneid* :

*Est Amathus, est celsa mihi Paphus atque Cythera,
Idaliæque domus.*

The ancient name of the village of Tamagia, near Famagusta, was Tamassus; as appears by Ptolemy, Pliny, and even Ovid, in the tenth book of his *Metamorphoses* :

*Est ager, indigenæ Tamafenum nomine dicunt;
Telluris Cypriæ pars optima.*

Gold, copper, and vitriol were formerly procured from this city.

The city of Arcios is at present a village, in the canton of Paphos.

Pellandros, the ancient city of Palea, situated at the bottom of Mount Olympus, twenty-four miles distant from Limassol; Zopi, Omodos, Limnari, and Efragonia—are now villages celebrated for their wines. Limnari was formerly accounted a city; and Efragonia was distinguished by its gold mine.

The village of Cicco, situated on a part of Mount Olympus, has a monastery of five hundred monks; and a fair is held in it every year on the festival of the Virgin, whose image is an object of great veneration. Mount Olympus, which the Greeks call Throdos, is the most extensive and highest mountain in Asia. At the bottom of it there are several Greek monasteries, which were formerly much more numerous. Part of the mountain is always covered with snow. The small village in the neighbourhood is exempted from every tax, on condition of its transporting a certain quantity of ice every year to the governor's palace.

The

The village of Calopfsidia furnishes a great quantity of the ashes of glass-wort, used for making soap; but it must be acknowledged that it might be much better than it really is.

Laudanum is made in great abundance in the pretty village of Lascara, at the bottom of Mount Olympus, where the abundance of water is also very favourable to the cultivation of cotton.

Chibiane, or the ancient Corinea, is a village very fertile in wine. It is likewise celebrated for the victory which Richard king of England gained over duke Isaac, who had seized on the throne of Cyprus.

The village of Amianthus was a considerable town in the time of the Romans. The neighbouring country produced the stone asbestos, used for making a kind of incombustible cloth, in which the bodies of the European emperors were burnt.

The castle of the God of Love, to the north of Nicosia, was involved in the general fate of all the fortresses of the island, when they were destroyed by the Venetians. It served as a place of retreat for St. Hilarion, who died there in 371, at the age of eighty; and for this reason it still retains his name. He was first buried in a garden, where a church was afterwards erected; and the transportation of his body to Egypt has not yet cooled the devotion of the Greeks.

The villages of Pirga and Angipsidia contain some olive trees of so large a size, that two men can scarcely inclose them with their arms joined together. They are planted with symmetry, at an equal distance one from the other; and all together form a pretty extensive forest. In my opinion they are of very great antiquity; and they are universally admired, and considered as the most beautiful trees of the kind to be seen any where.

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At the distance of eighteen miles from Larnic is the mountain of St. Croix, which, though detached from Mount Olympus, nevertheless forms a part of it. This mountain is a kind of landmark which points out to navigators the harbour of Larnic; and it is attended with this advantage, that the thickest fogs never entirely obscure it. But this is not the case with Olympus, and other mountains in the neighbourhood, which are not visible until the atmosphere is absolutely pure and serene.

On its summit stands a church, built by St. Helen on her return from Jerusalem. The monastery, which is partly in ruins, conveys nevertheless some idea of its extent and solidity. This church possessed a piece of the real cross, with which the priests of Lascara wished to ornament theirs. In order therefore to procure it, they spread a report that they also had received a piece, and they requested leave from the monks to compare it with theirs. This being granted, and as there was a great resemblance between the pieces, they confounded them together; so that every attempt to distinguish them was fruitless. The priests of Lascara pretended that they had the real one; the monks of St. Croix did the same: each party had its partizans; and the event in short was, that the presents and donations of the faithful were divided, which was all that the cunning Lascarians aimed at.

The Commandery is a part of the island between Limassol, Paphos, and Mount Olympus, which contains a great number of hamlets and villages. This name was given it from the grand commandery of the Templars, and the Knights of Malta, who particularly occupied this district. It produces the best wine, and the best muscadine grapes, of Cyprus. These wines, therefore, are generally called
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the wines of the Commandery; as if to express their superiority over those of all the rest of the kingdom.

In this canton there are several ruinous edifices, and some citadels, now destroyed; the origin of which is as old as the reign of the Lusignans.

After the topography of the sea coast and interior part of Cyprus, the reader doubtless will not be displeased to see an account of the rebellion which happened a few years ago in this island; together with a view of its commerce, some particulars respecting the consuls and their officers, and a few observations on the situation of the Europeans here. I shall be happy if these objects, which are really useful and interesting, make him forget the unavoidable dryness of certain details, which I was unwilling to embellish at the expence of truth.

C H A P. XX.

ACCOUNT OF THE INSURRECTION IN THE
ISLAND OF CYPRUS.

THE island of Cyprus had for a long time groaned under very heavy impositions. The burden of them, the work of caprice, increased daily with the most alarming rapidity; and the private fortune of every individual seemed likely to be absorbed in the palace of the governor, and to add to his accumulated wealth. The oppressed people at length made their complaints public; and the Grand Signior gave orders for their being relieved. But his feeble decrees served only to irritate the vengeance of the despot; and a new injunction from the Ottoman court, instead of checking the course of his depredations, was often only the signal for laying on a new tax. In the month of July 1764, the aga Tzil Osman was appointed governor of the kingdom; and this avaricious man exceeded in rapacity all his predecessors. Scarcely had he taken possession of his government, when he published an order, by which every Christian was subjected to a tax of forty-four piaſtres and a half; and every Turk to a tax of half that sum, which was double the usual capitation required by the Grand Signior. During the first five months in which it was levied, every thing went on very peaceably, and it was paid with the utmost punctuality. This manœuvre brought immense treasures into the governor's coffers; besides the sum of three hundred and fifty thousand piaſtres, which
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he extorted by every art and meannesses that avidity can suggest.

While affairs were in this situation, the Christians applied for protection to their bishops, and the Turks to the chief men of their religion. These timid defenders, till then insensible to the just remonstrances of the people, at length acknowledged the necessity of them. Having therefore listened to their complaints, they presented an address to the governor, in which they painted, in the most affectionate manner, the depth of misery into which his subjects were plunged, and the inability of the greater part of these unfortunate people to pay the inauspicious imposition. This eloquent remonstrance, however, did not produce the desired effect; and they received no other answer, than a new injunction to obey the governor: they were told, at the same time, that if the tax appeared unjust, they might apply to the tribunal of the Grand Signior, and seek for that redress which he was at so little trouble to procure them.

This insolent reply excited universal indignation. The bishops, and chiefs of the Turkish religion, again assembled; and resolved to inform the court of the acts of violence daily committed by the governor. For this purpose they deputed some trusty persons to go to Constantinople, to lay the case of the people before the Grand Signior, and to implore his protection against a tyranny to which they could no longer bear to become victims. Some time after, however, the bishops, fearing that their instructions might not be put in execution with that celerity which an affair of so much importance required, they determined to go to Constantinople themselves; but their intention being discovered, and the governor foreseeing the consequences of this generous resolution, forbade them to quit their homes. They were consequently

frequently obliged to desist, and to wait for the return of their deputies. On the 31st of October the deputies arrived, accompanied by a vizir-ciocadar, a person belonging to the court of the grand vizir, who carried with him three different orders: the first of which enjoined the governor to reduce the tax imposed on the Christians to twenty piastres, that on the Turks to the half of that sum, and to restore the surplus, which could not have been levied without manifest extortion; the second prescribed a general revision of all the taxes, and the restitution of every part of them unjustly collected; and the third commanded an enquiry to be made into the conduct of the governor's servants, and punishment to be inflicted on those whose perfidious advice had led him astray from the paths of equity.

On the morning of the 5th of November, the vizir-ciocadar presented himself before the judge; and summoned the governor, in the name of the law, to appear, and hear the orders read with which he had been entrusted by the Ottoman court. But the latter requested to be excused; and begged the vizir to come to his palace, and accomplish there the object of his mission. The vizir complied; and the bishops, and all the chief men of Nicosia, both Turks and Greeks, were invited to be present at this interesting scene.

The people were so impatient to see the event of this important affair, that they assembled in great crowds in the court of the palace; and even penetrated into the hall of the divan, which in Cyprus is the centre of all the public interests. But scarcely was the first order read, when that part of the hall which was occupied by the bishops, and a great number of Turks and Christians, suddenly gave way, and fell down, carrying with it nearly three hundred persons. The confusion occasioned

caſioned by this accident may be eaſily imagined. The governor was ſtrongly ſuſpected of having been the occaſion of it: and the mullah and the vizir, after a ſtrict enquiry, ſoon diſcovered that he had cauſed the pillars and joists which ſupported the floor to be nearly ſawed through; ſo that, when pulled down by ropes, the ruin of the edifice was the conſequence of this baſe manœuvre.

This however was not all. The governor foreſeeing that the fall of the floor would do no hurt to the vizir, who was cloſe to him, he reſolved to get rid of him by ſome other means; and for that purpoſe put poiſon into the coffee which he uſually drank.

The falling of the floor luckily did not produce the deſired effect, for four or five people only were ſlightly wounded; and a powerful antidote being adminiſtered to the vizir, his life was ſaved, and the villanous hopes of the governor were thus diſappointed. Theſe different attempts inflamed the minds of the people to ſuch a degree, that they beſet the mullah's gate, and with loud cries demanded juſtice. The mullah upon this ſummoned the governor three times to appear; but he reſuſed to obey, and accompanied his reſuſal with the moſt outrageous threats. The crowd now increaſed, and their clamours became more general; ſo that the mullah, finding his authority not ſufficient to check their violence, declared the governor a traitor to his ſovereign and the laws, and abandoned him to the fury of the enraged multitude.

The populace thinking themſelves authorized by this declaration of the mullah, no longer knew any bounds; they immediately flew to arms, and ſurrounded the ſeraglio. The governor, however, did not loſe courage: he ordered all the gates to be ſhut; and retiring to the upper apartments with

all his people, endeavoured to repel the assailants, of whom they killed a great number.

Whilst the assailants continued to attack the palace on all sides with their muskets, some of them set fire to the gates of the outer court, which were consumed in an instant. They then broke in with irresistible fury; butchered every person whom they met without mercy; and having at length found the governor, dispatched him with their daggers; while nineteen of his servants, who attempted to defend him, shared a like fate. The rest had the good fortune to escape, and retired to some place of shelter until the storm should blow over. When they had put the governor to death, they plundered the treasury, carried away the furniture of the palace, and each departed loaded with booty.

All this was done in the short space of three hours; after which, the prudent conduct of the chiefs put an end to the tumult. Before evening the shops were opened; the fair of St. Demetri continued as before; tranquillity was re-established; and every thing returned to its former peaceful channel.

These bloody scenes would doubtless have been revived in Larnic against the digdaban, a faithful imitator of the conduct of his master, had not the cadi conducted himself with much address in so delicate a conjuncture. He carried the digdaban to his own house; and having promised to the people that he would bring him to trial according to the utmost severity of the law, pursued such wise measures afterwards as he thought most likely to prevent disorder, and to save from the fury of the populace the houses of the richest Turkish, Grecian, and even European merchants.

On the 10th of November the vizir-ciocadar returned to inform the grand vizir of every thing that had happened.

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Though the island, by the death of Tzil-Osman, had fallen into a kind of anarchy, it however began now to be at ease, and to enjoy a little tranquillity. The demand of repeated subsidies no longer inflamed the minds of the oppressed people; and each, confined within the sphere of his private interest, at length tasted the sweets attached to the peaceful enjoyment of one's own property.

A new muhassil, Hafez-Mahomed-Effendi, who wanted neither capacity nor prudence, arrived from Constantinople. He molested none of the rebels, nor did he make any attempt to discover those who had offered violence to the person of his predecessor: and this moderation tended greatly to conciliate the affections of the people. About the time of the Ramadan, or annual fast of the Turks, he went to Larnic, to cause himself to be acknowledged as governor general of the island. On his return to Nicosia he always regulated his conduct by the same political propriety; but his courtiers, in order to ingratiate themselves into his favour, thought proper to present to him a list of those who had principally contributed to the revolt of the 5th of November 1764.

When the murderers of Tzil-Osman were thus made known to him, he found himself obliged in some measure to renounce an indifference which might then be considered as pusillanimity; but, on the other hand, he readily foresaw the danger that would arise to him from searching out and punishing the guilty. Interest is the principal spring by which the Turks are actuated, and this suggested to him the idea of a pecuniary fine. He therefore published a proclamation, setting forth that as one of his first duties, on entering upon the governorship, was to re-establish good order, and punish those who had been most instrumental in exciting the late revolt, he might in justice have

demand'd the heads of the ringleaders ; but that, faithful to those principles of mildness and moderation from which he wished never to depart, he would be contented with imposing a slight fine of fourteen piastres per head both on Turks and Greeks ; hoping that every one would endeavour to behave worthy of this lenity, by submitting to his orders, from which he would exempt neither women, children, nor old people.

The Turks at first were inclined to pay this tax ; but some of them afterwards insinuated that it would be dangerous to submit to it ; and propagated a spirit of rebellion, which rendered the levying of it dangerous, and even impossible. The insurgents supported this insurrection by very powerful reasoning. The Grand Signior, they thought, would consider them as the deliverers of the empire, and the destroyers of a tyrant who was endeavouring to ruin him. "To submit to this new tax," said they, "is to affix to a glorious and necessary insurrection the name and criminality of a shameful revolt ; it is to declare ourselves rebels ; and such a title is undoubtedly not at all suited to the avengers of their country, and the protectors of justice." Finding arguments however to be of no avail, the people had recourse to open force : they assembled in large bodies ; and these being daily increased by the malecontents who flocked to them from all quarters, they committed the most horrid ravages. Having united in the village of Cythera, they seized upon the mills which supplied Nicosia with flour, turned aside the waters, and threatened that city with all the horrors of famine. A general alarm was now spread among the inhabitants ; and the governor dreading the first transports of the incensed mob, trembled for his own safety. An accommodation however took place ; and the revolt-
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having received a promise that they should never be molested respecting the new tax, quitted Cythera; and, having separated, every thing returned to that good order which people would never disturb, were it not for the tyranny and imprudence of those who governed them.

In the midst of these rumours, the archbishop of Nicosia, and the bishops of Paphos and Cerines, had gone privately to Constantinople, where they laid before the Porte a most affecting picture of the evils to which the kingdom of Cyprus had been exposed after the arrival of the muhassils. A new governor was therefore appointed; but some months elapsed between this period and that of his arrival in the island.

No sooner did Hafez see tranquillity restored, than he again required the fourteen piastres per head, which some paid, though the levying of it was extremely slow and doubtful. On the 12th of August, 1765, the governor discovered a party of rebels, who gave him a very just alarm. One Halil, aga-disdaer of the fortress of Cerines, had declared himself their chief; and this Halil, by the nature of his office, had arms and ammunition of every kind at his disposal.

This tax, imposed by the governor contrary to the laws, was still the pretence of the insurgents for their conduct. Ardent zeal for the defence of the common cause, soon united to them a multitude of malecontents; and Halil's troop, reinforced by these volunteers, became every day more formidable.

Upon this unexpected insurrection, the governor caused the gates of Nicosia to be shut. While the malecontents kept possession of the mills of Cythera, and employed them only for their own use, a detachment posted under the walls of the city intercepted every avenue, and cut it off from provisions.

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On the 18th the inhabitants of Nicosia sallied forth upon the rebels, but without success; and they found themselves obliged to retire within the walls, after having lost a great many people. The revolters, however, soon perceiving that resistance on their part could neither be effectual nor lasting, unless they augmented their forces, they compelled all the Turks whom they met to join their party; and, in case of a refusal, burnt their houses and villages: so that their troops, partly pressed and partly volunteers, amounted at length to three thousand.

On the 28th of August the governor saw, not without a considerable degree of consternation, the progress of this revolt. The idea of Nicosia reduced to the horrors of famine, and of his own person exposed to the fury of the starving populace, having completed his terror, he at length capitulated, made the most seducing promises, and swore that he would abolish the tax, and the remembrance of that crime which had given rise to it. On the assurance of this general amnesty, the insurgents were appeased; the gates of Nicosia were opened; and every one returned to his business, well knowing that they could easily meet again, should the situation of affairs render such a measure necessary.

A French vessel in the mean time brought back to Cyprus the bishops, together with the train of the new governor.

A few days after, Soliman Effendi, in this quality, made his entrance into Nicosia through the gate of Cerines. He had given a very flattering reception to Halil, the chief of the rebels; and having praised his zeal for the public good, he had by this artful policy secured a safe and quiet passage to the capital. But the greatest promises, and even that of being raised to the distinguished post

post of general of the cavalry, were not sufficient to induce Halil to go thither: his sagacious eye pierced the veil under which the cunning governor concealed his plan; and he plainly saw that, if he suffered himself to be deluded with dazzling hopes, he would fall into the snare laid for him, and be infallibly ruined.

On the arrival of Soliman, the island had two governors instead of one: but Hazi-Mahamed would never resign his authority until he had effaced even the smallest traces of the rebellion, and placed the city, which he had defended with so much valour, beyond the reach of danger. Soliman being advanced in years, and naturally a friend to repose, made no opposition to his views, and suffered him to keep quiet possession of his office.

Things remained in this situation till the first of January 1766, when the two rival muhassils seized with some fit of enthusiasm, uniting together, revived in concert the old claim of fourteen piastres. This demand was a new signal for revolt: the rebels again abandoned their houses; and ranging themselves under Halil's standard, that chief soon saw his adherents increase to the number of five thousand.

On the 10th Halil sent a detachment of five hundred men under the walls of Famagusta, as he well knew what advantages the taking of this important place would give him; but though the garrison consisted of scarcely an hundred janissaries, his enterprize miscarried, and he found himself under the necessity of raising the siege. On the 24th of the same month he retired from Famagusta, and went to encamp with his army before Nicosia.

Halil Aga still persisting in his design of continuing the siege, the inhabitants sent to know what were his pretensions. He replied, that he wished
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to be governor of the island, and in that capacity to make his entrance into Nicosia ; but no answer was returned to this mad proposal. Soon after Halil acquainted the governor that this demand was not the consequence of his ambitious views, but of an order issued by his sovereign ; and he invited him and his ministers to come to his camp and hear it read. But this invitation was a snare into which the prudent muhaffil took care not to fall.

The rebels attempted several times to scale the walls ; but, as their measures were badly concerted, they were attended with no success, and occasioned a prodigious loss. Several sallies and skirmishes also took place ; and these combats were so much the less decisive, as the inhabitants of Nicosia, in number about fifteen hundred, had shut themselves up in their houses, and acted principally on the defensive.

The 27th was a most alarming day for the inhabitants of Larnic, and particularly for the Europeans. A report had been spread that the rebels were preparing to make an incursion into the country, and to lay it waste with fire and sword. The consternation now became general : and every one endeavoured to get together his most valuable effects ; and to convey them, with his wives and children, on board the Christian vessels which were at anchor in the harbour of Salines. Next morning, however, they discovered that a false alarm had been given ; and every thing returned to its former tranquillity.

In the beginning of February these alarms were renewed, the shops were shut, commerce was suspended, the fields and villages were abandoned, and the rebels compelled even the agents of government to join their party. They repaired to Larnic in great numbers ; demanded arms, ammunition,

munition, and provisions; and the houses of the Europeans, and even the palaces of the consuls, were not sheltered from their depredations. On the other hand, government threatened to punish with the utmost severity every person who should be convicted, or even suspected, of assisting the rebels.

The Turkish lords and merchants of Larnic, in concert with the digdaban, the commissioner of the customs, and the serdaer, at length thought it time to propose such an accommodation between government and the revolvers, as might meet with the approbation of both parties. With regard to mediators, they turned their eyes towards the consuls of the Christian princes, and a proposal was accordingly made to the French consul; but he excused himself, by saying that the king his master had forbid him to take any part in the affairs of government, unless they should have some relation with the discharge of his duty. On this refusal they applied to Mr. Turner, the English consul, and the vice consul for Italy; who, naturally inclined to do good, replied that he would gladly comply with their request, provided the French and Venetian consuls would act in concert with him. The latter, however, having declined to have any concern in the business, Mr. Turner dismissed the Turkish lords, by telling them that it was absolutely impossible for him to interfere in the negotiation, without the concurrence and assistance of his brother consuls.

The Turks, well knowing what weight Mr. Turner's mediation might have, renewed their request; and informed him that, if he did not comply, he would be called the author of all those evils which were ready to fall upon the kingdom, and that the people would not cease to reproach him

him for those disasters which it was now in his power to prevent.

The consul, hard pressed on all sides, at length resolved to use his influence to preserve the tranquillity of the island; at least till some assistance should arrive, capable of overawing the rebels.

From conversing with the malecontents, he learned that their demands were included in the four following articles:

First, A general amnesty.

Secondly, A declaration signed by the governor, that he would impose no tax but according to the proportion established by the Grand Signior.

Thirdly, That the zaims, a kind of commissaries, and the janissaries who had espoused the part of the people, should remain in their offices, and receive their usual pay.

Fourthly, A declaration signed by all the inhabitants of Nicosia, that they would receive Halil-Aga as governor, should he be raised by his sovereign to that dignity.

Mr. Turner being assured that these were the principal demands of the rebels, transmitted a copy of them to the commissary of Larnic, and begged to be informed whether the governor acquiesced in all the different articles. The digdaban replied, that his master's intention was to grant every thing without the least hesitation; that the two first articles were agreeable to those beneficent views which he himself entertained in favour of the people; and that his agreeing to the other two, in compliance with the necessity of the times, would be either sanctioned or annulled by the sovereign.

Mr. Turner having received every necessary assurance from the minister, who must have been acquainted with the real sentiments of the governor, sent word to Halil, that he was commissioned, in quality of mediator, to restore tranquillity

in the island ; and the digdaban wrote to the same purpose to his master. Halil returned a very polite answer to the consul, and assured him that he ardently wished to open a negotiation ; but the messenger dispatched by the digdaban to the governor had the misfortune, on his return, to fall into the hands of a detachment of the rebels, who seized his dispatches. This accident made Mr. Turner resolve not to carry matters farther until he should be able to discover the real intentions of the muhassil : but all the Turks at Larnic thought it proper that Mr. Turner should repair to Halil's camp ; and having wrote a letter to the governor, wait there for his answer. This advice being followed, the consul arranged the affairs of Larnic ; left me to direct them during his absence ; and set out on the 13th of February 1766, accompanied by Mr. Stephen Saraf, an Italian merchant, and Mr. Peter Crutta, dragoman or interpreter. They were joined by the commissary of Larnic, the cadi, the serdaer, and other Turkish lords ; and next day arrived at Halil's camp, where they were received with every mark of attention.

Mr. Turner immediately wrote to the governor ; and receiving an answer on the 15th, containing an invitation to the capital, he went thither the same day, carrying with him the demands of the rebels already mentioned. The governor returned a very vague answer ; the substance of which was, that as the Grand Signior had entrusted him with the management of the island in general, and of the fortrels of Nicosia in particular, he could not deviate from his positive instructions, without an express injunction from his sovereign ; but that, if the malecontents would disperse, and retire peaceably to their habitations, he was ready to grant a general amnesty.

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On the 16th of the same month the consul carried this answer to the rebels, whom he found resolved not to depart from the two last articles of their demand. This obstinacy disconcerted Mr. Turner so much, that he abandoned the negotiation; and did not again appear at Nicosia but to take leave of the governor before he returned to Larnic. The people however opposed his departure; saying that, since the consul had been in the capital, the rebels had suffered them to breathe, and that they were exceedingly happy to prolong a tranquillity procured to them by the veneration which the malecontents entertained for his person and character.

The consul being thus detained a prisoner at Nicosia, sent me a letter; and having informed me of the singular situation in which he was, begged me to continue to take care of the affairs of Larnic, and pointed out a method of opening a correspondence which should be intelligible to no one but ourselves.

I experienced a real pleasure that Mr. Turner had it in his power to contribute by any means towards the public felicity. But this pleasure was of short duration; for I saw my door every day beset by the rebels, who importuned me for arms and ammunition; and, on the other hand, the eye of government always watching my conduct in this respect. Whilst I was therefore ardently wishing for the return of the consul, an account was brought that some vessels belonging to the Grand Signior, which had come to the assistance of the island, were arrived in the harbour of Limassol. On receiving this intelligence, I immediately gave notice to the consul; who having communicated it to the muhaffil, now entertained hopes that the people, when they found themselves likely to be assisted, would at length set him at liberty.

erty. This favour however was not granted till after the confirmation of the happy news. He arrived on the 24th of February; but Mr. Saraf, who found means to quit the city sooner, had preceded him by some days. This circumstance, I must own, gave me a great deal of pleasure; for I was now able to divest myself of a very heavy burthen which had been imposed on me.

The departure of the consul was the signal for new hostilities on the part of the rebels, who renewed the siege of Nicosia.

The vessels which had arrived in the port of Limassol consisted only of two small galliots, commanded by Ibrahim Bey, the crews of which did not amount to above five hundred persons. As this handful of men could not attempt any considerable enterprize, a plan was proposed for an accommodation; but as it was attended with no success, Ibrahim again put to sea. In the mean time the rebels assembled in the neighbourhood of Nicosia, approached the walls with some pieces of artillery, and began to batter in breach.

On the 6th of June, a frigate, with another small vessel, and two gallies, commanded by Craffar Bey, a captain belonging to the Grand Signior, anchored in the harbour of Salines. This officer, hoping to restore tranquillity to the island, took with him a detachment of two hundred men, and went to seize upon the citadel of that place. There was no excess which this disorderly band did not commit: and they at length rendered themselves much more odious than even the rebels; for the latter had as yet always respected individuals.

On the 7th a detachment of five hundred rebels arrived from Halil, to ask Craffar Bey the reason of his descent in the island, and of his taking possession of the citadel. Halil at the same time expressed astonishment at his conduct: and sent him
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word that as the citadel, and even the whole island, were under the protection of faithful subjects, and people friends to justice, they were able to defend it from every foreign attack; and that they had no occasion for the interference of a handful of insolent banditti, commanded by a pirate.

This spirited address threw Craffar into considerable embarrassment; yet he did not fail to arrange his small troop, but without making any other movement. In the mean while, several treaties were opened; and the result was, that they should wait for Halil's resolution, to whom a courier was dispatched. All hostilities were now suspended: and the troops of Craffar and those of Halil both retired to their quarters.

Craffar being informed that affairs were not likely to take a favourable turn, evacuated the citadel in the evening, re-embarked his troops, and taking on board several Turkish lords, and the custom-house officer of the town, set sail for Famagusta, where he landed the soldiers and Turks whom he had carried with him from Salines, and then pursued his voyage.

On the 11th a party of the rebels came to Larnic, and proceeded thence to Salines, where they seized upon the citadel; and having hoisted the Grand Signior's standard, declared themselves the defenders of the fortresses of their sovereign.

On the 27th some transports arrived at Famagusta with two hundred people; and one Ghierghilought, governor of Selechia in Caramania.

The same day Kior-Mahamed, a bashaw of two tails, arrived in the harbour of Salines from Sata-tu, in a ship of war belonging to the Grand Signior, commanded by Meliks-Bey, and accompanied by several transports of different nations; having on board two thousand infantry, and five hundred cavalry.

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These expeditions, set on foot by the Porte, were intended to check the rebels, and restore good order in the island. As soon as the bashaw arrived, the dragomans of all the consuls went to compliment him on board his vessel; where he received them with much politeness, and only asked them some general questions respecting the state of the kingdom.

Ghierghilought's soldiers dispersing themselves throughout the environs of Famagusta, committed the most horrid ravages. Robbery, plunder, and theft were all exercised by this band of barbarians; and the island, which ought to have looked up to them for safety, received from them a treatment which it had not experienced from the rebels. These soldiers carried their cruelty so far as to seize six Greeks, and impale them at the gates of Famagusta; they also cut off the heads of two Turks, merely to gratify that barbarity which is natural to the inhabitants of Caramania, and because they were ordered to do so by their worthy chief.

On the 29th, the rebels, who had shut themselves up in the citadel of Salines, evacuated that fortress, and retired to their camp, which was still before Nicosia.

On the 30th Kior-Mahamed went on shore; and took up his lodging in the house of Mr. Pelli, a Venetian merchant. Having here learned the ravages committed in the neighbourhood of Famagusta by Ghierghilought and his troops, he ordered that chief to return immediately to his duty, which he did without hesitation; and peace was restored to that part of the country.

The same day the bashaw sent for all the consuls, who instantly repaired to his house, where he consulted with them on the best means of re-establishing

ing tranquillity in the island. With Mr. Turner he conferred much longer ; as the part which he had taken in the dispute, and his quality of mediator, enabled him to know the intentions of the rebels as well as those of government.

The day following, the bashaw received public visits, during which each of the visitors had permission to sit down. This, on the part of the bashaw, was a very honourable and flattering mark of distinction.

On the 1st of July Mahamed resolved to present himself with all his troops, and those of Ghierghilought, before Nicosia, in order to accomplish the object of his mission : but he first wished that the rebels might retire from the neighbourhood ; for though his troops, with those of Ghierghilought, formed a body of two thousand seven hundred men, well disciplined, and sufficiently armed, he was nevertheless afraid of coming to an engagement with five thousand desperadoes. He here still took advantage of the mediation of Mr. Turner, and sent to Halil's camp a letter, in which he testified a desire of seeing the rebels return to their duty ; promising afterwards to examine their claims at leisure, and to pursue such measures as might be satisfactory to all parties : he likewise added, that he brought them peace, and not war ; and that he hoped to find them readily disposed to listen to the reasonable conditions which he meant to propose to them as well as to government. This moderate letter, added to the consternation diffused throughout the camp of the rebels, dispersed the greater part of Halil's partizans ; and that chief, finding himself now left with only two hundred resolute followers, threw himself into the citadel of Cerines, where a number of women took shelter

shelter with him. As they were well acquainted with the fate that awaited them if they should be taken, they all swore, in the most solemn manner, never to yield, but rather to perish with their arms in their hands.

Mr. Turner having informed the bashaw of the success of his letter, and the desertion of the rebels, Mahamed immediately put himself at the head of his troops, and marched towards Nicosia; leaving the care of Larnic to Meleky-Bey, captain of a ship of war belonging to the Grand Signior, whose foldiers were sufficient to preserve good order, and secure the tranquillity of the city and its inhabitants, during his absence.

The restless and turbulent Ghierghilought, with a barbarous and ferocious body of men at his disposal, having renewed his ravages in the neighbourhood of Salines, the bashaw reproached him for his conduct, and threatened to punish him with the utmost severity if he in future dared to disobey his orders. This reprimand rendered him and his followers furious; they conceived an implacable hatred against the inhabitants of Salines and Larnic; and they formed the diabolical plan of setting fire to all the houses, whether belonging to Greeks, Turks, or Europeans, and of butchering the consuls and their adherents.

The report of this bloody project occasioned universal terror: but the presence of the bashaw inspired the people with fresh courage; because they were persuaded that, as long as he remained in Larnic, Ghierghilought would not attempt any thing of importance. Mahamed, well knowing the barbarity of this plunderer, resolved to send him to Nicosia before day-light, and thus to free the country from a monster who was perhaps about to commence its ruin. The bashaw having set out,

about four in the morning, a peasant spread the alarming report that he had met Ghierghilought at the head of his banditti, at a distance from the route which he had been ordered to pursue; and threatening, when the bashaw should be considerably advanced before him, to return to Larnic, and lay it waste with fire and sword. This report being believed, the consternation became general; the people fled in all quarters, and endeavoured to carry along with them their money and most valuable effects; the Europeans collected their books and their papers, in order to convey them on board the vessels that were in the harbour; and the Turkish, Grecian, and European women, reduced almost to a state of despair, knew not where to conceal themselves. It was now night; the fatal hour was approaching; and the people imagined every instant that they heard the barbarians of Caramania. In this state of anxious suspense they thought it best to seek for shelter on board the vessels; and whole multitudes of all descriptions hurried towards the sea shore. Here, however, they found their plan disconcerted; for Meleky-Bey, who commanded on that coast, would suffer none to embark but the women. In vain did the Europeans, upon this occasion, plead that they were strangers. Meleky replied, that his honour was concerned; that in cases of danger all ought to be soldiers; that the cause of the inhabitants was that of every sovereign who kept up an intercourse with them; and that the Europeans even ought to assist them to repel the attacks of an audacious rebel.

Meleky, nevertheless, endeavoured to console them by saying that he could not believe the report, because it was highly improbable; and he sent in search of the peasant, in order that he might put him

him in prison until the event should declare him innocent or guilty. There was a ship of war in the harbour belonging to the Grand Signior; but the women, well knowing the licentiousness of the Turkish sailors, refused to go on board. They resolved, therefore, to repair to the palaces of the different consuls, which had been put in a state of defence, and which were guarded besides by bodies of armed men. Having watched all night, day at length put an end to their fears, when account was brought of the arrival of the bashaw and Ghierghilought at Nicosia.

The man who was detained in prison, persisting to say that he had not invented the report which he brought, was set at liberty; and he was dismissed after he had received an hundred blows on the soles of his feet.

The city of Larnic, restored to its former tranquillity, had now nothing to fear from the bad designs of the enemy. The vessel set sail for the northern part of the island, and stopped before the citadel of Cerines, where the frigate of Craffar-Bey, a galley, and two galliots, were then lying; as well as the galliot of Ibrahim-Bey, who would neither suffer any one to quit Cerines, nor the castle to be supplied with provisions.

During the time he resided at Nicosia, the bashaw several times attempted to bring back Halil to obedience, by summoning him to surrender the citadel; but finding that gentle measures were ineffectual, he marched thither on the 28th of June, at the head of his troops, and began to fill up the ditches, with a view of scaling the walls. The besieged, however, defended themselves with great resolution; valour and despair made up for the fewness of their number; and this small body, resolved to perish rather than capitulate, repulsed

the enemy ; while an uninterrupted fire from their well-directed artillery made a dreadful havoc in the bashaw's army.

Some cannons were brought on shore from the ship of war to batter the citadel ; but they were by no means sufficient for the attack of a castle strongly fortified, and well supplied with warlike stores and provisions of every kind.

Force not succeeding, the bashaw had recourse to stratagem. Several attempts were made to get possession of Halil's person ; but this glory was reserved for Meleky-Bey. Pretending to be desirous of a private interview with him, Halil agreed to meet him on the night of August the 14th, when Meleky persuaded him to escape from the castle by a concealed path which led to the sea, and to go on board his ship of war ; assuring him that he would be there safe under the eye of his soldiers, who, firmly attached to the laws of honour, which enjoin us to defend those who claim our protection, would lose their lives sooner than suffer him to be carried away. This indeed they observed in every circumstance, with the most scrupulous attention, in spite of their commander, who in vain attempted to interpose his authority : and on the 14th of the month he was again set on shore, and put into the hands of the bashaw, who treated him well ; and having caused a tent to be erected, in which he was commodiously lodged, ordered him to be narrowly watched.

The citadel being deprived of its chief, surrendered the same day ; and the women who had fled thither for shelter were permitted to retire, and to carry with them all their effects. This, however, was not the case with the men ; for they were immediately thrown into prison, and loaded with irons. Their fidelity to Halil, and the resolution they

they had formed of following him into the citadel, made them be considered as the authors of the rebellion; and on this account they were treated as the enemies of their country.

When the bashaw found the fortress in his possession, he caused Halil to be again brought before him; held a long conference with him, during which he endeavoured to discover who had been the first movers of the revolt; and after upbraiding him for his infidelity towards his sovereign, who had entrusted him with the care of an important citadel, ordered him to be instantly strangled in his presence.

All the fortresses in the kingdom, by a few discharges of their artillery, proclaimed the death and punishment of this rebel.

On the 21st, the bashaw, before he quitted Cerines in order to set out for Nicosia, took care to cause Ghierghilought to embark with his troops, and to send him back to Caramania, that he might not be under any temptation of passing again through Larnic, and the town of Salines.

He then began to think of inflicting some punishment on the guilty; and after two hundred heads had been cut off, which were sent with that of Halil to Constantinople, peace was restored to the island. It however lost a great deal of its riches as well as importance; and since that period it has been advancing with rapid steps towards decay.

On the 18th of September, the Porte sent to the bashaw a third tail, as a reward for his attention, and the celerity with which he put an end to the troubles of Cyprus. This is a distinction of the highest value, and to which the greatest honour is affixed here.

On the 11th of October, Hazir-Mahamed-Essendi, the former governor of Cyprus, having given

given in his dismissal, returned to Larnic ; where he embarked on the 17th for Constantinople, on board an Italian vessel.

On the 28th, the bashaw Kior-Mahamed went from Nicosia to Cerines ; and on the 30th a small French bark, commanded by captain Vianet, transported him to his new government in Conia, to which he had already sent all his troops, while Soliman-Effendi assumed the reins of government. But, whoever may be governor, this beautiful but unhappy island will never recover from the disasters which it has suffered for so many years, if it continues to be sold, as hitherto, to the person who bids most for it.

C H A P. XXI.

OF THE COMMERCE OF THE ISLAND OF CYPRUS.

THE internal commerce of the island of Cyprus, and that which it carries on with Europe, are supported and kept alive by two different articles: but one of these only is produced in the island, the other being imported from the neighbourhood of Caramania.

The first of these articles is its cotton; which on account of its whiteness, softness, and the length of its filaments, is accounted the best in the whole Levant. The high price at which it sells, is a sufficient proof of its superiority over every other kind used in Europe, and of the intrinsic value of this staple commodity of the island.

It must however be remarked, that all the cotton here is not held in equal estimation. There is some of different qualities: but it may in general be divided into four kinds; which are, the flower of the cotton, that which finds a ready market, that which is only saleable, and that which is not saleable at all. When these four kinds are united, but mixed in a just proportion they suffer no diminution in the price. The regular assortment is, when the merchant in ten packs finds three of the finest sort, five fit for market, one indifferent, and another saleable. To these four kinds we may add another, which is the coarsest part of all, and in some measure the refuse of the cotton. Cotton of this kind is never sent to Europe:

Europe: it remains in the island, and is manufactured by the inhabitants for their own use.

In this island there are two kinds of the cotton shrub; one of which thrives near running water, and is cultivated in those villages where there are abundance of streams and rivulets. This, without doubt, produces the most beautiful cotton; and on this account it is preferred to the other which grows in those districts which are destitute of water, or which are refreshed only by the rains that fall in winter.

The season of sowing this plant is the month of April. The inhabitants indeed might begin much sooner: but, as the first shoots would be above the ground at the time when the island is laid waste by locusts, these tender rising plants would run the risque of being devoured. In that case it would be necessary for them to begin again; and in order to avoid this inconvenience, they think it best to retard the crop.

The ground destined for the reception of the seed, is prepared in the same manner as the corn-fields of Italy. Furrows being formed in the earth, two or three seeds are put into them at one place, and three or four at some little distance farther; and so on, in the same manner as French beans. As soon as the plants appear above the ground, the weakest are pulled up, and none left but those which are strong and vigorous. In the months of June and July, great care is taken to hoe the earth gently around them, and to extirpate those weeds which might tend to check their growth.

The crop is collected in the months of October and November; and as little time is necessary before the seed can be freed from its cover or husk, the first exportation does not take place till February or March, the year following.

It is accounted a good crop when the whole produce of the kingdom amounts to five thousand bags; but

but there are some bad years, when it does not exceed three thousand. About half a century ago, according to the testimony of several people still living, the whole island produced eight thousand bags; and, under the government of the Venetians, thirty thousand. This difference between the ancient and modern crops, arises from the considerable decrease in population. Two natural causes contribute also, without doubt, to the sterility of this commodity at present; a scarcity of rain, and the powerful scorching winds which blow in the month of July. In this month, the cotton shrub being in flower, the fruit begins to be formed, and these winds make them drop off; so that few of them ever come to maturity.

The agents of the European merchants are accustomed to pay before-hand the proprietors of this production, or those who collect it. This usage has been introduced into Cyprus within these few years, on account of the number of commercial houses established in the island: before, payment was never made till the delivery of the goods.

A bag of cotton consists generally of an hundred bundles, each weighing six pounds three quarters, Florence weight.

Every kind of merchandize, whether exported or imported, is subject, in Cyprus, to two kinds of expence. The first is the tariff; which, being established by long custom, never varies: all the European factors submit to it without murmuring, and make no remonstrances whatever against it. The second kind is regulated by the value of the merchandize. The custom-house dues are three per cent.; those of the consul two; the charge for brokerage, one per cent. on the natural value of the goods; and that of commission two per cent. on the price and expences. If the correspondent or agent at Cyprus has employed for the purchase
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and expences a letter of exchange, on Constantinople for example, as usually happens, one per cent. is then added of brokerage and commission, for negotiating the bill of exchange.

The expences of tarif, for sending cotton from Cyprus to Europe, is five piastres of the Grand Signior's money per bag; which is equivalent to eighteen livres, five sols, and eight deniers French. The piastre of the Levant is worth three livres, six sols, and eight deniers; and a bag weighs six pounds three quarters.

The greater part of this cotton is transported first to Venice, and from thence dispersed throughout all Germany. There is so great advantage in disposing of it at Venice, that several English and Dutch houses, as well as some at Constantinople, and even Aleppo, send it to that city at their own expences, where it is sold on their account.

Through this channel it is conveyed every year to France and Italy; but it goes directly to Holland and England.

Silk is another important branch of the commerce of the island of Cyprus. It is all prepared in the month of May, which is the time when it is procured from the cods of the silk-worm. The method of breeding silk-worms here is almost the same as that employed in Italy; but it is not subject in Cyprus to those inconveniencies which arise from the variations of the atmosphere, the season at that epoch being always beautiful and favourable. The quality of the silk depends on the places where it is collected. The finest and whitest is that procured in the environs of Famagusta and Carpassia. The orange and sulphur coloured is made in Cythera, or the villages beyond the northern mountains; and that of a gold-yellow colour is produced in the territories of Paphos, and the neighbouring country.

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That principally esteemed in Europe is the white silk, with which a little of the orange and sulphur coloured is sometimes mixed ; but in very small quantities, when it is transported to England, Holland, or France. Venice and Leghorn receive both without distinction ; and though the white silk has the preference there, as well as every where else, the merchants of these places are not so difficult to please as those beyond the mountains. The Turks purchase the greater part of the orange-coloured silk, for which they pay a piastre more, and send it to Cairo. The people there are remarkably fond of this colour ; and the silk, besides, is capable of being spun into much finer and more delicate threads.

The island produces, one year with another, twenty-five thousand bags of silk. It is an established custom that the price shall be regulated in market-place of Famagusta, during the fair of St. Barnaby. Every year it was sold, formerly, upon the same footing ; but at present, though that fair still continues, this custom is disused ; and the price of silk varies according to circumstances, and the demand for it.

The silk is purchased and received such as it is when it comes from the Company ; but the agents take care to clean it before they send it to Europe. The waste is generally from twelve to fifteen per cent. ; and this loss must be sustained by the European merchants. The coarse part, disengaged from the rest of the silk, belongs to the agent, who places it to the credit of his correspondent, at the rate of a piastre per bag ; pointing out to him, at the same time, in his invoice, the reduction occasioned by cleaning the silk.

A bag of silk is generally composed of three hundred pounds ; and the expences of tarif are eight piastres and a half for each bag.

It

It is not uncommon here to see commissions from Constantinople and Aleppo for sending silk to Europe ; and some even come from Egypt. The silk is then sent to Damietta ; from which it is transported to Cairo, where it is manufactured ; and thence it is conveyed to Alexandria, Leghorn, Marseilles, and Venice. For this reason, it is not unusual to see the silk of the island of Cyprus brought from Alexandria to Leghorn.

The coarse part, which is drawn from the silk in cleaning it, is also an object of commerce. It is sent to Cairo, and thence transported to different parts of Europe. The expences of the tariff, in cases of this kind, are two piastres and a half for each bag, containing one hundred and eighty pounds.

It is customary in Cyprus for people to shear their sheep on the 20th of March, and the wool is exposed to sale in the month of August following. The annual produce of this commodity is about five hundred bags, each containing a hundred bundles of six pounds three quarters ; which, as I have said above, is the absolute weight of a bundle. But a bundle of wool weighs only six pounds, and a little more ; and this considerable decrease arises from the oily substances with which the wool is loaded, and which are incapable of resisting the action of the air and the sun.

The white wools are more esteemed than the brown or the black ; yet those that are exported are generally mixed. Some of these wools are sent to France ; but the most considerable mart for them is Leghorn. The usual expence of the tariff amounts to three piastres and a half per bag.

It is to be observed that the wool put on board ship must have contracted no kind of moisture ; for moist wool, when pressed closely together, as is the case when it is stowed into the hold, is

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apt to heat and catch fire, and consequently to burn the vessel.

One of the most important objects of the commerce of the island of Cyprus, is those wines usually called the wines of the Commandery, which are generally made in the months of August and September. The grapes are of a red colour; the vines are slender and low; and the wine, on account of its dark tint, has a great resemblance to the Italian wine of Chianti. When made, it is put into earthen vessels, which are placed under the presses to receive it, and which contain each about fifteen barrels. The lower half almost of these vessels is sunk into the earth; and the inside of them is daubed over with pitch, to prevent the earth from attracting the wine: hence it happens that the wines of Cyprus smell generally of pitch. When the wine has remained a year in these vessels, it loses a little of its red colour, assumes another inclining somewhat to yellow, and clarifies itself as it grows old; so that at the end of eight or ten years it is almost of the same colour as the Italian muscadine wine. This clarification produces very thick dregs, which render it better, and bring it to perfection; for it is to be remarked that they are never separated from the wine until it is going to be drawn off into other vessels.

These wines are generally sold on the spot, at the rate of so much per load. Each load contains sixteen jars, and each jar five bottles Florence measure. When the wine is brought from the country to town, it must be put into casks in which there are dregs; and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it has been put into the cask. Whether the casks be full or half empty, makes no difference in the quality of the wine. It is

is even necessary, when they are put into the cellar, to empty them about the space of a hand-breadth.

One of the usual conditions of the sale is, that the vender is obliged to warrant the goodness of his wine for a whole year, that is to say, till the 15th of August the year following, whether it remains with him, or is transported into the cellar of the purchaser. It is then inspected; and, if it is spoiled, the vender must take it again: but, if it has kept well, it remains with the buyer, who is sufficiently satisfied with this trial of a year for all the wines that he purchases.

The island produces annually forty thousand of those jars already mentioned. The word *Commandery* is the general name of the wines of Cyprus; though the real wine of the Commandery does not amount to above ten thousand jars. The greater part, therefore, comes from different cantons of the island.

The principal part of the wine trade is carried on with the Venetians; for the wines of Cyprus are drank at Venice even in the coffee-houses. These people, however, are not the nicest in their choice, since the wine which they purchase is never above eighteen months old: the price consequently is very different, being never more than a piaſtre per jar. The oldest, and of course the best, is transported to France, Holland, and Italy, where it is sold at the rate of two piaſtres and a half, or three piaſtres, the jar, which is equal to five bottles. Of late years, considerable quantities of it have been exported to Leghorn; but what is sent thither is not, it must be owned, of the first quality.

It is generally exported in casks of three hundred and fifty bottles. The expences of the tariff amount

amount to ten pialtres and a quarter, the price of the cask included.

The age of the oldest wines used in commerce does not exceed eight or ten years. It is not true, as has been reported, that there is some of it a hundred years old; but it is certain that, at the birth of a son or a daughter, the father causes one of these jars, filled with wine, to be buried in the earth, having first taken the precaution to seal it hermetically; in this manner it may be kept till these children marry. It is then placed on the table before the bride and bridegroom; and is distributed among their relations, and the other guests invited to the wedding. This is the oldest wine that can be found; its age is about twenty years, or a little more; but it is not made an object of commerce, and it never appears except at festivals of that kind.

The island produces other wines of an inferior quality, which are commonly drank by the inhabitants at their meals. Those most esteemed are made at a village called Amados, and they have a great resemblance to those of Provence. Though these wines are at first of a dark colour, they grow yellow with time: they then lose their original taste; and approach, as they grow old, to those of the Commandery. This kind of wine is never sent to Europe: it is sold in the country for the use of such vessels as come hither for provisions, in their way to the coast of Syria.

The quantity of Muscadine wine made here does not amount to more than five thousand jars. The price of this wine, and the expences of the tariff, are absolutely the same as those of the wine of the Commandery: different years however produce some variation. The Muscadine wine of Cyprus, at the end of a year, is a little clearer than that of Italy; but as it grows old, it becomes red, and acquires

acquires a body. On account of its great sweetness, Muscadine wine one or two years old is by many preferred to that which is of much greater age.

The coloquintida is amongst the class of the gourds; and creeps on the ground like the cucumber, to which it has a great resemblance in its leaves, its flowers, and even its fruit. When the fruit has not yet attained to maturity, it is of a deep green colour, striped with yellow. It is then put to dry in some place exposed to the sun, where it soon becomes entirely yellow; and being afterwards stripped of its skin, which is useless, nothing remains but the pulp. This pulp contains seeds, which are likewise of no use.

This plant, at least for the most part, grows without cultivation. There are whole fields covered with it; and yet a hundred quintals, of a hundred bags per quintal, can scarcely be procured every year; because, when dry and cleaned, it becomes extremely light. The crop is collected in the month of May.

The most numerous commissions for this article comes from Amsterdam, Hamburgh, and Leghorn: a small quantity is sent also to Marseilles and Venice. It is transported in large boxes of fifty or even a hundred bags. The coloquintida most esteemed is that which, when stripped of its outer skin, appears white and entire. It is therefore packed up with great care: but it often happens that many of them are broken in the passage, to the prejudice, not of the exporter, but of the European merchant; for it is customary that the seed which drops from the coloquintida must be charged to his account; and, as the seed is that part of the fruit which weighs most, the loss of it sometimes occasions a decrease of fifty per cent.

The manner of sending it to England is different. The seed is first taken out, and nothing left

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but the pulp, which the English collect, and put into linen bags. This method is attended with this small inconvenience, that people can easily see through the openings of the bags what kind of merchandize is contained in them.

Coloquintida is an article which must be preserved, not only from rain, but from every kind of moisture, as both are equally prejudicial to it. The expences of the tarif, to send it to Leghorn, are fifteen piaftres for a quarter of a hundred weight, and ten piaftres for a quarter of half a hundred weight, including the value of the packing box.

The greater part of the labdanum is collected in the spring time, in the village of Lascara.

It is a kind of dew which falls in the night on certain plants resembling sage, and bearing a flower somewhat like the wild roses that grow in the hedges.

In the morning very early, before the sun has dissipated this dew, the shepherds drive their flocks of goats to the fields; and the labdanum being thick, and of a viscous nature, adheres to their beards. It is then carefully taken from them; and the labdanum, thus collected, is the purest and least adulterated with heterogeneous matter. Whilst these animals are feeding in the plain, the shepherds collect it at the same time, by fixing a goat's skin to the end of a small stick, with which they gently sweep those plants that are covered with this substance.

The wind in the day time generally covers these plants with dust; and hence it happens that the labdanum, either in whole or in part, is never free from mixture: but it is purified at Nicosia by means of fire and oil. Labdanum prepared in this manner becomes much softer, and emits a stronger odour. The principal storehouse of this commodity

modity is Nicosia, where it is packed up to be sent to Larnic; from which it is transported to different parts of Europe. The expence of the tariff to Leghorn is five piastres for a quarter of a box, containing a hundred and eighty, and sometimes three hundred pounds.

Madder is a root of a reddish colour, which grows in the neighbourhood of Famagusta, and the village of Citti, in a stony or sandy soil on the sea shore. Of this root there are two kinds: one of which is produced naturally, and the other by cultivation. Those who wish for an abundant crop, must leave the plants in the ground for two or three years; the root then becomes larger, and contains more juice: but if it be pulled up every year, it is poor and meagre; and the pulp, which yields the colouring matter, contains only a very small quantity. This colouring matter circulates under the outer skin; or, as we may say, the epidermis of the root: and in the middle there is a small filament, of a woody substance, entirely destitute of colour.

Every season is proper for collecting this root. But as it is necessary sometimes to dig pretty deep into the earth in order to procure it, this operation is generally performed in the months of January and February; as the rains which are then frequent moisten the soil, naturally hard, and consequently render it easy to be opened.

When the roots are taken from the ground, the holes are again filled up: for the small fragments of the root which remain in them spring up and propagate; so that, at the end of two years, the same and even a larger quantity may be collected if the winters have been moist and rainy.

The roots when collected, are laid out to dry but, as far as is possible, in a place not exposed

the sun. This precaution must be taken in order to preserve the colour.

This root was once a great article of trade with the cities of Aleppo and Bagdat, from which it was transported to Persia; but the late troubles in that kingdom, by destroying both commerce and the arts, checked the importation of it. A new market, however, has been opened for it in France, where a great quantity of it is sold.

It is used in the Levant for dying cotton stuffs red. The dye is produced by a mixture of this root and sheeps blood. Many of these cotton stuffs, which I have since learned are common in France, are exported from Cyprus to Leghorn. The expence of the tariff to Leghorn is five piastres for a quintal of a hundred bags.

Madder is attended with the same inconvenience as wool; and it has happened that, owing to its not being packed up when thoroughly dry and free from all moisture, it has caught fire, and burnt the vessel.

Cochineal is collected here also, but in small quantities; and is exported only to Venice, where it is sold to very great advantage. The expence of the tariff is six piastres and a half for a whole bag consisting of six hundred pounds.

In the village of Calopsidra, as I have remarked in the twenty-ninth chapter, is found the plant glass-wort; the ashes of which, when burnt, are employed in the fabrication of glass and soap. This plant is collected in the months of September and October, and is burnt in summer. During the time I resided at Cyprus I saw none of it exported, except to Marseilles. The expences of the tariff were three quarters of a piastre per packet.

The turpentine of Cyprus is collected in two different ways. The first and the best is by cut-

ting an incision in the tree, when the turpentine issues from it in clear brilliant drops, which are collected in the summer mornings. The second is, to suffer it to fall to the ground; but in this case the turpentine is not so pure, and is consequently inferior in value to the former.

This substance is put into earthen vessels which are capable of containing about twenty pounds each; but those who purchase it must be very cautious lest they should be deceived. When these vessels are first opened, the turpentine appears to be of the finest quality; but it often happens that the Cypriots put below some of a very inferior kind, and make you pay the same price for it as if it were the best.

The turpentine of Cyprus is highly esteemed, and much sought after, especially at Venice. The greatest quantity of it is collected in the environs of Paphos, which forms one of the divisions of the island. The expence of the tariff is four piastres and a quarter for a box, which generally contains four vases.

The cloth manufactured in the island of Cyprus is of two kinds; one of which consists of silk and cotton, and the other of cotton only. A very extensive trade in these articles was formerly carried on with every part of Europe; but at present this trade is very limited, and confined merely to the exportation of a few silk and cotton stuffs: the unavoidable consequence of the high price to which these stuffs have been advanced within these few years.

Nicosia is the grand magazine for them; and the expence of the tariff is three piastres for a box, the contents of which may be worth about five hundred piastres.

Green earth for the use of painters is sold at the fixed price of four piastres and a quarter for a mea-

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sure of an hundred cakes. It is carried from the pits in large baskets made of the palm tree ; and three of these baskets generally contain the above-mentioned quantity. A great deal of it is exported to Holland, and it is generally sent by way of ballast to vessels. The expences of the tarif are a piaſtre and one fifth per measure.

The brown umbre of Cyprus is exceedingly fine ; it is transported from the country to town in carts, at the moderate rate of a piaſtre and a quarter for a load, containing about twelve hundred pounds. The expences of the tarif amount to three quarters of a piaſtre. The greater part of this commodity is exported to Holland.

The island of Cyprus produces much more grain than is consumed by its inhabitants ; and on this account considerable quantities of it are exported. Several vessels are every year loaded with it. But it is to be remarked, that though the governor permits this illicit trade, these vessels are so much afraid of meeting with a ship of war belonging to the Grand Signior, that they are obliged to have recourse to fraud ; for the Porte does not allow provisions of this kind to be sent to either France or Italy, or to any country not under its dominion. This prohibition, however, does not prevent a great deal from being sent every year to Leghorn, Genoa, Marseilles, and the island of Malta.

The permits which the masters of vessels obtain from their respective governors, are never for European countries, but for those which are subject to the Grand Signior : and though the latter are sufficiently acquainted with the destination of these vessels, they are contented with the accustomed dues, and suffer them to go wherever they think proper,

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Even when a ship of war meets a vessel loaded with provisions for a Christian country, the captain suffers the latter to pass unmolested upon the payment of a handful of sequins, which he prefers to the trouble of conducting her to Constantinople, though engaged in a fraudulent traffic; but should the captain be honest enough to discharge his duty, the cargo would be confiscated, and conveyed to the royal granaries. The ambassadors of Christian powers, at the Porte, sometimes find means to oppose such depredations; or at least to get a composition, by prevailing on government to pay the value of the cargo in ready money. Some years ago Mr. De Penckland, the inter-nuncio, recovered the value of a cargo of corn, which an Italian vessel was carrying to Leghorn, and which had been seized and confiscated for the use of the Grand Signior, by a Turkish ship of war. Before any lading of this kind is taken on board, it is best to obtain, through the medium of the consul, a passport from the governor of Nicosia, which will cost a piastre and three fifths. This expence will be included in that of the tarif, which I shall mention hereafter.

There is very fine wheat in the eastern parts of the island; but it is produced in such small quantities, that it is scarcely sufficient for the consumption of the inhabitants.

The best and heaviest wheat, and consequently the least apt to spoil, is found in the cantons around Paphos, and the fountain of Amon. It is in the greatest request; and large quantities of it are exported to christian countries.

It may be here not improper, in order to destroy the prejudice of Italy respecting this production of the island, to exhibit it in a more advantageous point of view. Some years ago, a considerable quantity of the wheat from Paphos, and

the fountain of Amon, was imported to Leghorn ; but being found unwholesome, and of a bad quality, on account of its being mixed with grain of every kind, it could not be sold, and the merchants there would never after receive any more of it.

I afterwards saw in this island bread made of the same wheat, and of that in the eastern part of the kingdom, both of which appeared to me to be excellent. I can even say that it was better and more beautiful than any to be found in Syria, or the other countries of the Levant.

With this wheat a kind of grain is indeed mixed, which prevents the bread from being of a white colour ; but the women separate it with great care and address : it is besides false that it is found in such quantities as is supposed in many places. Care is also taken to pick out those grains which are punctured by wevils, a kind of insects that destroy corn ; and this is done with the greater ease, as the damaged part floats on the surface of water, whilst the rest sinks to the bottom. Whatever scarcity there may be in the kingdom, the women always employ the same precautions. The loss which results from this operation is almost insensible ; and, as damaged grain cannot be converted into proper flour, by freeing the wheat from all foreign particles, and from those earthly substances which instead of nourishing injure the body, these people consult the good of their health. A measure of Cyprus makes about three Italian bushels. The expence of the tarif amounts to a piastre on three quarters of a measure, the dues for brokerage included. It may be proper to mention here that the consuls' dues are two per cent. at the rate of two piastrres per measure ; and those of the custom-house, in place of three per cent. are charged

charged at the rate of twenty-eight piastres for a hundred measures.

The barley here is excellent all over the island; and a great trade is carried on in this article on the coast of Syria. In regard to this commodity, it is necessary still to have recourse to the consul, in order to obtain permission to send it out of the kingdom, which is granted on paying three quarters of a piastre per measure; and this, with the expences of the tarif, amounts to eight piastres. There are no duties paid on this article, either to the custom-house, the consul, or for brokerage; but a simple commission of four per cent. taken on the value of the merchandize.

Salt, that natural production of the island, concerning which I have already spoken, is no longer an object of commerce with christian countries, as the exportation of it is not found advantageous. The regular price of this production is three piastres and one fifth for a waggon load of a thousand bushels, which, with the expences of tarif, do not amount to four piastres.

This trade is carried on at present in Syria and at Constantinople. The captains of vessels which go to Syria purchase the salt, and sell it on their own account. This kind of traffic suits them so much the better, as their voyages to that coast are not very profitable. Ships destined for Constantinople sometimes take on board a cargo of it, for want of more valuable and lucrative commodities.

The other four productions of the island are carob beans, tar, pitch, and planks. The Turks and Greeks resident in the country carry on a particular trade in carob beans, which they transport to Egypt, and the city of Alexandria; so that they employ every year for this purpose several of those European vessels that trade to the Levant. With

regard

regard to the rest of these productions, their destination is the same; but the trade carried on in them is of so little importance, that the Europeans disdain it, and abandon it entirely to the Cyprian merchants.

Such are the natural productions of this island, which undoubtedly form the richest and most lucrative branch of its commerce. Let us now take a view of those commodities that are brought to it from Caramania, and which it exports to the different countries of Europe.

Liquid storax, or the gum of a tree of the same name, is brought from Caramania in small boxes. The quality of storax depends on its being white; and it is never perfectly so until it has been freed from that gross part called the *semol*. In order to prove it, care should be taken to make a small incision in it with a knife, in order that the inside of it may be seen; for one ought not to trust to the surface, which is formed of the purest and whitest part. To this deception, which is much practised, the purchaser must take great care not to become a dupe.

This article is transported to every country in Europe. The expences of tariff amount to one piaſtre three quarters for a package consisting of four boxes: each box contains from thirty to thirty-three pounds of pure resin.

When the liquid storax has been collected, those employed in this operation scratch the sides of the incision through which it has distilled; and this produces a kind of storax, but very inferior in quality to the first. A mixture is generally made of both; and though the last, by falling quite to the bottom of the tree, is loaded with dust, it is however never neglected. The storax which arrives mixed in this manner from the coast of Caramania, is put into large cauldrons; where by the means

means of fire, and continual stirring, it is separated from the dregs and earthy part, called the *semol*; and which, being thus deprived of that which formed its greatest value, is sold at a very low price.

Storax purified in this manner, and put into bags, is sold to the European merchants, who send it to all the different countries of Europe. The expences of tariff amount to two piastres and a half for a bag containing a hundred and fifty or a hundred and eighty pounds.

Storax, to be perfect, must be fat, and of a brown colour. The goodness of it may be easily ascertained; as nothing more is necessary than to take a small quantity of it, formed into a paste, and to apply it to a candle. The greater or less compactness of its parts, and its readiness or slowness to catch fire, determine its quality.

The camels hair transported from Caramania to the island of Cyprus, is of the same kind as that brought from Smyrna to Europe; but a difference in the preparation of it occasions a difference also in the quality. That sent to Cyprus abounds with those hairs called bristles, which are exceedingly hard, and of no utility; but that of Smyrna is absolutely free from them. The same precautions might be used at Cyprus as are employed at Smyrna; but the small population of the island will not admit of a tedious operation that requires a multitude of hands. Some years ago this branch of commerce was in full vigour; and though it was not attended with very great success in Europe, the lowness of the price has hitherto prevented it from becoming entirely extinct. The expences of tariff are three piastres and one quarter for a bale consisting of a little more than three hundred pounds.

The city of Nicosia is the general magazine for the yellow wax of Caramania; and it is there that
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the merchants of the latter country enter into contracts for it with those of Cyprus. It is afterwards transported to Larnic, and exported thence to the Christian countries in casks or packages of three hundred pounds each: the expences of the tariff amount to five piaſtres and a quarter per caſk.

The gall nuts for dying which grow in Caramania, are of different kinds. The beſt, however, are thoſe which, on account of the prickles that cover them, are called *prickly gall-nuts*: theſe are alſo the heaviest. They are of a deep green colour mixed with black; but there are ſome of a yellow colour, which belong to the prickly ſpecies, though they are far inferior in quality. The greater part of theſe nuts are not ſent to Cyprus, but are transported from Smyrna and Aleppo to different chriſtian countries. They are a production of the territory of Moſul in Diarbeck; at leaſt thoſe of that country are in the greateſt requeſt. Thoſe which are exported from Caramania to Cyprus are of a different ſpecies from the prickly kind; they are of leſs value, and may be eaſily known by their lightneſs and yellow colour. Theſe are not much eſteemed in Europe; but ſome years, when the crop of the prickly gall-nut fails, they are extremely dear. The Europeans, rendered leſs difficult in their choice by circumſtances, are obliged to ſupply by the former the deficiency of the latter. The expence of tariff amounts to three piaſtres and a half per package.

To a view of the internal and external commerce of the iſland of Cyprus, we ought doubtleſs to add that of the foreign trade which it carries on with Europe. The extent of this commerce, in reſpect to the articles imported and conſumed by the inhabitants, is neceſſarily very limited, and ſeems ſcarcely worthy the attention of a traveller. I muſt, however, mention that twenty-four bales
of

of that fine cloth called *londrins* * are sold every year for the use of the French ; two boxes of Florence and Russian sattin, each containing ten pieces; four boxes of Lucca sattin, of all colours except green and black ; a box of light stuffs in general ; twenty barrels of tin, twenty bags of pepper ; five thousand pounds of the finest iron, from the mines of Tuscany ; a like quantity of lead ; six hundred pounds of American indigo ; and the same of cochineal. The profit arising from all these different articles is from fifteen to twenty per cent.

Some of these commodities are sent to other countries of the Levant, but in such small quantities that they are hardly worth mentioning.

The greater part of the goods with which Cyprus furnishes the Europeans, is paid for with ready money, or bills of exchange.

The bills of exchange negotiated in the island of Cyprus are for the most part drawn upon Constantinople. This business is generally transacted with the governor ; and the dragomans of the respective consuls are the contracting parties, on paying one half per cent. which diminishes the expence on the drawer.

Bills on Constantinople are generally payable thirty days after date ; and when they are at two payments, the first takes place at the time of the negociation, and the second thirty-one days after. The expences of brokerage and permission are charged by the agent to his employer.

The interest of money, in the island of Cyprus, is at the rate of twelve per cent. per annum. This

* *Londrins* are a kind of cloth made in France, in the provinces of Languedoc, Dauphiny, and Provence, for the Levant trade. They are manufactured in such a manner as to imitate those exported from London, and thence take their name. T.

is an ancient usage, introduced on account of the risk incurred by lending money to the inhabitants of the country.

As the law of Mahomet confounds usury with legal interest, the latter is expressly forbidden to the Turks. This, however, does not prevent them from lending at interest: but in their obligations the lender adds the interest to the principal; so that, when a hundred piaftres are borrowed for a year, a note must be given for a hundred and twelve.

The only money current in the island of Cyprus is that coined by the Grand Signior. With regard to foreign specie, there is none permitted to be in circulation but Venetian sequins.

Before I finish this chapter, I must observe that more than six hundred merchant vessels of different European nations touch at Cyprus every year. These vessels are employed either in conveying merchandize and transporting passengers from one part of Syria to another, or in trading with christian countries. Besides these, there are a great many ships bearing the Turkish flag, as well as ships of war belonging to the Grand Signior, and other princes. During my residence in the island, there arrived here, in 1761, one Venetian ship and two frigates, under the command of M. Foscarei, and another under that of M. Alvise Riva; in 1762, a Venetian ship and frigate, commanded by M. Foscarei; and two French ships, one frigate, and two galleys, commanded by Mr. De Bon; in 1763, a Venetian frigate, under the command of M. Molino; and, in 1766, a French ship of war, and two frigates, under the command of de Beaufremont, prince de Lestinois; and a Venetian frigate commanded by M. Zeno.

The principal object of these European ships of war which visit the different sea-ports of the Levant, is to observe the situation of their factories,

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to correct abuses in them, and to cause the subjects of those sovereigns to which they belong to be properly treated. The Turks shew a great respect for the flags of Christian princes.

I have never beheld, without finding my soul elevated, the success and flourishing state of a commercial city. The love which I bear to all mankind unites in my heart every emotion of pleasure; when I see a multitude of people happy and contented; so that at public solemnities the tears involuntarily start from my eyes, and indicate the joy which I experience. Can any mind, however little it may be susceptible of sensibility, not feel an interest in the spectacle exhibited by numerous individuals laying the foundation of their private fortunes on the noble basis of the general welfare; exerting their industry to promote the prosperity of their families: transporting from foreign countries whatever their own may be in want of; and in turn disposing of their superfluities in those remote regions? Nature, indeed, by distributing her blessings over the different parts of the world, seems to have had in view this grand correspondence of mankind; and hence it happens that all the inhabitants of the universe are dependent on each other, and that the most distant countries are brought together by the magic of their common interest. Every clime has some production peculiar to it: a certain kind of food grows sometimes in one, and the seasoning proper for it in another. The fruits of Portugal are corrected by the production of Barbadoes; and the infusion of a plant from China is sweetened by the juice of an Indian cane.

Our European cups are perfumed by the Philippines. The dress of a lady of quality is often composed of articles brought from a hundred different countries.

countries. The thick fur that secures her hands from the severity of the cold ; and that light instrument, the artificial ventilations of which, for want of the zephyrs, preserve the freshness of her complexion, come from opposite extremities of the earth. The ample silk vestment which covers her shoulders, and the light gauze that adorns her breast, are sent, one from the torrid zone, and the other from below the poles. Her brocades are brought from the mines of Peru ; and that rich diamond collar, of which she is still prouder than of her charms, has, before it came into her possession, traversed the vast empire of the Mogul.

CHAP.

The Neapolitans, Sicilians, and Swedes are under his protection, by the recommendation of their respective ambassadors at the court of Constantinople. The chancellor of the consuls of Venice must be a Venetian, appointed and paid by the republic.

The consuls of Ragusa has been abolished four or five years; and the affairs of that petty state are now referred to the French chancery.

The arrival of a new consul in the island of Cyprus is attended with no little ceremony. This event is first announced to his countrymen; after which, the vice-consul gives notice of it to the other consuls, who immediately hoist the standard of their sovereign, and at an appointed hour send their chancellor, with a dragoman, and a company of janissaries, to receive him on the shore, where all the people of the same nation are assembled. The new consul, followed by a numerous train, repairs then to the consular palace, where he is complimented by the dragoman, in the name of all the consuls, which terminates the scene.

These consuls, besides a diploma from their sovereign, have also one from the Ottoman Porte, which gives them the title of *bailos-bey*, equivalent to that of Ambassador.

The consul, immediately after he lands, sends the principal interpreter to Nicosia, the capital of the kingdom, to inform the governor of his arrival, of the protecting authority with which he is vested, by the special mandate of his sovereign, and of the diploma he has received from the Porte. The governor in his turn compliments the consul on his new dignity, and dismisses the interpreter. When the latter comes back, the consul makes known the character in which he appears, according to the usual forms. After publishing a
proclama-

proclamation, the letters patent of his sovereign are read; the different consuls, accompanied by their countrymen, go and compliment him, and he repays their visit with the same ceremonial. All this is not done, until the day and hour most convenient for the parties have been reciprocally agreed upon and settled. The presents which the consuls are accustomed to give to the agents of government are called consular and national expences. These presents amount to four hundred piastres of the Grand Signior's coin, which make about an hundred sequins of Florence. To this we may add the salaries of the dragomans and janissaries, which amount to about a hundred sequins more.

Among the extraordinary expences, are ranked all those which result from controversies between the Europeans under the protection of the consuls, and the Turkish tribunals. If these controversies affect the honour of the nation, and if the accused person is poor, he is assisted by money from the public treasury. The arrival of a bashaw occasions also expence; and the presents usual in such circumstances consist of a few pieces of stuff, worth about a hundred and fifty sequins. There are some presents likewise that must be given to the captains of those ships of war belonging to the Grand Signior, which anchor near the town of Salines.

The captains and officers of a ship of war, during their residence here, are admitted to the consul's table. The consul therefore is allowed ten piastres a day for each vessel armed for war, as long as it remains in the island. The English consul advances the money; and the Levant Company reimburses him every year, on presenting his account. The Venetian consul does not enjoy

the same privileges, for he must treat them at his own expence.

One of the greatest obligations of the consuls in Turkey, and that to which they are expressly bound in the most formal manner is, to obey the orders, and promote, as far as lies in their power, the intentions of their sovereign; to cause him to be respected in their person; and to be active in protecting such of their own countrymen, or foreigners, as may be recommended to them.

No consul can support the subjects of another prince, to the detriment of their own consul; but in case of a pursuit, he is obliged to open to them the doors of his palace; which, in the eyes of the Turks, is an asylum that cannot be violated.

They must not defend the rajas against the subjects of the Grand Signior, but by virtue of a special mandate from the Porte. This order, renewed in 1766, was received by Soliman Effendi, then governor; who gave notice to all the consuls to send their dragomans to Nicosia to hear it read. The consuls having assembled, unanimously replied, that the governor must know the place of their residence; and that, if he had any orders from his sovereign to communicate, he might send it to the tribunal of Larnic, where they would cause their dragomans to attend. The governor, struck with this bold answer, thought proper to comply; and for the future, he seemed to pay more respect to the envoys of the Christian princes.

The consuls may settle such differences as arise between those under their protection and the natives, and also those disputes which the former may have with the subjects of another nation. In such a case, however, there must be an agreement between the consuls; an arbiter is then chosen, but the parties are not obliged to acquiesce in the determination; for they cannot deprive them of

that right which every client has, of appealing to his real judges.

A new governor is received by the consuls with a great deal of ceremony; and the latter must send their dragomans and janissaries to the city where he resides, to compliment him in the name of their respective nations. It sometimes happens that the governor, not satisfied with these compliments, requires the consuls to pay him a visit in person, on a certain day which he mentions: but in that case, it is necessary that he should be at Larnic. Visits of this kind he never returns. The same ceremonies are necessary when a bashaw lands in the island.

The digdaban, on the contrary, when he comes to take possession of the government of Larnic, must, as well as the cadi, pay the first visit to the consuls, who receive him with all their countrymen: but the consuls are not obliged to return it.

When a child is born to the Grand Signior, the consuls must unite in the public demonstrations of joy. They illuminate their palaces, and those under their protection illuminate their houses for three days. One of the halls of the consular palace is converted into a kind of public coffee-room, where liquors are served out to every person who chooses, whether Christian or Mahometan. In the year 1762 I was present at a festival of this kind, when the joy of the consuls and of all the Europeans was manifested by artificial fireworks, entertainments, balls, and sports of every kind. All the consuls displayed their different flags, and sent their dragomans and janissaries to the governor, to testify how much they were interested in the happy event.

A consul, even when he goes to pay a private visit, has a janissary always to walk before him; but

but on public ceremonies, he is attended also by a dragoman.

Their concord and good intelligence one with another tend greatly to preserve that respect which they receive from the public; and it is this salutary unanimity which gives so much force to their remonstrances and complaints against the oppressive acts of an arbitrary government, which dreads nothing so much as this happy agreement in their representatives.

Between two belligerent nations, all public connection ceases. In the last war, therefore, between France and England, the duties of the English consul were discharged by the Italian chancellor and dragoman.

The most important and curious visit is that paid to the governor, which is generally at an appointed hour. The consul first sends, by his dragoman accompanied with a janissary, a present consisting of certain vestments, made of some kind of cloth or stuff. When the hour arrives, all those under the consul's protection assemble; and they set out, preceded by two janissaries, clothed in long scarlet robes bordered with black, and having their heads covered with caps. These are followed by the dragomans; after whom comes the consul; and his dependants close the rear. When they arrive at the governor's palace, the consul is received by one of his ministers at the gate, and introduced into the hall of audience; at the entrance of which the *sciaufces* and *ciocadars* are ranged in order. The consul having taken his station, the governor comes forth from another hall; and as soon as he appears, the *sciaufces* cry out with a loud voice, *Ia-Allah*, or may God preserve our master. The consul places himself upon a high seat which he brings along

with

with him from his palace ; and the governor sits down on a sopha, which is a kind of easy chair, covered with a canopy made of printed callico, or cloth embroidered with gold. On one side, though at some distance, sit the other Europeans ; but the Turks and servants remain standing. The governor is surrounded by the ciocadars and sci-ausces, whose attitudes shew respect, or rather servility. They have their right hands on their breasts, and their eyes continually fixed on the despot, to be ready on the least signal ; for they are so well acquainted with his character, or rather the usages of his court, that a wink, a look, or even a simple gesture is sufficient to make them comprehend what he means. The first compliments are made without the consul or his people uncovering. They only apply the right hand to the left side of the breast, and gently incline the body. The governor stretches forth his hand, for the consul to kiss it ; and when this is done, they enter into conversation ; the subject of which, generally, is the different sovereigns, and the public and political affairs of Europe. One of the ciocadars, with one knee on the ground, afterwards spreads a taffety cloth over those of the governor, and gives another to the consul ; but instead of kneeling, he only salutes him with respect when he presents it. Some sweat-meats are then served up, of which the Europeans partake in their turn, and immediately after these comes coffee, prepared according to the manner of the orientals : that is to say, without sugar, and in small cups which are never entirely filled ; for, in the opinion of the Mahometans, this would be an offence against civility. The entertainment is concluded by a species of cordial, which exhales a very strong odour of amber and musk.

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The conversation continues as long as the consul's company proves agreeable to the governor. At length two ciocadars arrive, one bearing a vase of rose water, with which he gently besprinkles the hands and face of all those present, beginning with the governor and the consul; and the other distributes the perfume, which is a signal readily understood. In the Levant this is a genteel method of dismissing visitors. The consul, therefore, rises up; and having received a present of some muslin handkerchiefs, which are distributed also among the other Europeans, he retires, while the governor remains on his seat without waiting on him to the door.

A visit to a bashaw is conducted almost in the same manner; but with this difference, that his court is more numerous, and that the consul only is permitted to sit down in his presence. It is attended also with a concert of different instruments, such as drums, hautboys, flutes, trumpets, horns and psalteries.

The digdaban and the cadi, when they come to take possession, the one in quality of commissary, and the other of his judicial office, first pay a visit to the consul, at which the same ceremonial is observed. The digdaban, for example, having fixed on the hour with the consul, repairs to his palace on horseback, accompanied by three or four ciocadars; and having entered the court, dismounts in his half boots, which are not taken off till he is seated on a sofa destined for that purpose in the hall of audience. The consul, with his officers and attendants, receives him there standing, and with their hats on their heads. The digdaban then sits down, while all the company do the same; and after the first compliments they begin to converse by means of an interpreter. A
janissary

janissary presents to the digdaban in succession a pipe, tobacco, sweet-meats, coffee, and lemonade, or something else of the like kind; and the consul dismisses him in the Turkish manner, by the asperision of rose water and a little perfume of aloes. The digdaban's slaves having put on his half-boots, he immediately retires, and the consul and his people remain in their places; but the dragomans accompany him to the door, and pretend to support him with their arms when he mounts on horseback.

Some days after, the consul with all his people returns the visit; and the same order almost is observed as in going to wait on the governor. The janissaries, however, instead of caps, have only plain turbans. The digdaban, or the cadi, receives the consul in person, and does not make him wait, like the governor or a bashaw. I have already spoken of the divan, or sopha, which is the name given in the east to certain parts of a hall raised one or two palms above the level of the floor. Over this seat is spread a carpet; and the back part of it is stuffed, and covered with printed callico, or some other light kind of cloth. On this vast bench, which by a kind of partitions is divided into so many distinct seats, the Turks converse, eat, and often even sleep. The word divan among the Turks signifies properly a council hall, or a kind of exchange where public affairs are discussed.

It is the duty of the consuls in the Levant to watch over the safety of the country in which they reside, as well as over that of its environs. On the slightest appearance of the plague, they must give information to the ministers of their respective sovereigns, in the letters which they transmit to them by European vessels; the smallest negligence

gence in this respect is inexcusable. There are no more, as I have said, than three consuls established in the island. All trade is forbid to those of France and Venice; but the English consul on this head enjoys perfect liberty. On the death of a consul, a chancellor, a dragoman, or any merchant, the flag is displayed on the consular palace; and intelligence of this event is conveyed to all the consuls, who repair to the house of the deceased, and accompany the body to the grave. If it be a consul, the janissaries appear with their distinguishing badges: if it be an archbishop, the consuls are contented with sending to the funeral some of the officers belonging to their palace.

C H A P. XXIII.

OF THE DIFFERENT OFFICERS BELONGING TO
THE CONSULS, AND THEIR VARIOUS FUNC-
TIONS.

THE chancellors of the consulship are generally natives of that nation the interests of which they defend. Their business is to keep a register of all the acts that proceed from the chancery. They must examine the commissions of all captains, and deliver dispatches to the European vessels, together with passports. They are permitted to take copies of different acts; but to be authentic, they must be signed and sealed with the seal of the chancery. The consul, after having verified the chancellor's minutes, adds his own signature; and the copy having thus gone through every formality, becomes an irresistible proof in the tribunals. These chancellors, by the nature of their functions, may be considered as secretaries to the consulship. The chancellor of the French consulship is constituted by virtue of a brevet from the king: the rest are chosen by the consuls, and confirmed by the ambassadors of their respective nations. At Constantinople they are next in rank to the consul; and walk always at his side, both in private visits and public ceremonies.

The dragomans, or interpreters of the oriental languages, whose business is to explain conversation, and translate languages, receive for these services

vices a certain allowance from the court, or the consul.

These dragomans must never be absent from the consular palace ; and a great part of their employment is, to give a faithful translation of the consuls letters to the governors and judges. When any of the consuls grants a public audience to a Turk, however well versed he may be in the oriental languages, he must speak to him in his own, and the dragoman must give an explanation of it to the mahometan. A dragoman, who is the bearer of any order or letter, must be accompanied by a janissary. Besides common dragomans there are some of another kind, who have a diploma from the Porte, and are subject to the Grand Signior. He makes a present of them to ambassadors, who distribute them throughout the different consulships of the Levant. They are generally Greeks, Armenians, or Jews ; and their diploma costs them five hundred sequins. This diploma renders them subjects to those to whom they are given. From that moment they are exempted from all obedience to the Grand Signior, and freed from the oppression of his ministers. It is to be observed, that this protection is extended even to their wives and children ; but when the husband is dead, his family are again subject to their former sovereign. Their obligations are confined to their acknowledging the consul for their protector ; and to paying him due respect upon every suitable occasion. The services which they render to the consul are, upon their part, voluntary acts, which he cannot compel them to perform.

The dress of the dragomans resembles that of the Turks ; but, instead of a turban, they wear a cap bordered with sable's skin, or with the fur of some other animal.

The

The janissaries are Turkish soldiers, who stand as sentinels at the gates of the consuls' palaces. They also walk before them when they appear in public, continually beating the ground with a stick, which is a signal for the people to file off, and make way for the consul. Each consul has, generally, two of them in his pay, whom he chooses himself; but not without first giving notice to the janissary their general. He may even keep a greater number, provided he pays them.

C H A P. XXIV.

DUTIES OF THOSE UNDER THE PROTECTION OF
THE CONSULS, AND OF CAPTAINS OF SHIPS
WHEN THEY ARRIVE IN PORT.

THE moment the subject of any European prince has claimed the protection of the consul, the latter becomes as it were his sovereign; and he must pay him every deference and respect. These external testimonies of dignity make a great impression on the minds of the Turks; and the esteem in which they hold a nation is always proportioned to the veneration entertained by the subjects of that country for the consular dignity. Every time that a person, under the protection of a consul, refuses to obey when summoned before him, he is guilty of a fault, for which he is liable to be punished. He is obliged also, on the commencement

ment of every year, to renew his testimonies of respect and attachment towards him.

He must likewise pay with the utmost punctuality the consular dues, those of the chancery, and other impositions of the like kind. These the consuls receive, as they are intrusted by their respective sovereigns with the power of imposing them.

If any of the Europeans are under the necessity of having recourse to a Turkish tribunal to obtain justice, they are obliged to give notice to the consul, and to request his permission.

If any differences arise between the Europeans, and if the affair cannot be amicably settled, he must endeavour to bring about an accommodation, and administer strict justice between the parties.

If an European goes into the country on a journey, the consul must be made acquainted with his departure, and with the place which he intends to visit, that he may be able to inform him of any disasters which may happen at his habitation during his absence.

An European cannot marry without the consent of the consul; and this is granted only to commercial people, or to those who are known to be in easy circumstances; the woman also must be an European, or under the protection of some Christian prince; for every European is expressly forbidden to marry a Mahometan woman. If, notwithstanding this prohibition, a marriage is consummated, the man by this act becomes a subject of the Grand Signior, and liable to be taxed in the same manner as the Turks. If he refuses, the consul, freed from all care on this head, withdraws from him the protection of his prince, and leaves him exposed to all the severity of the Ottoman

man justice. To the French, marriage of every kind is forbidden in the Levant. In case of disobedience, the consul, two months after the marriage is declared, signifies to the contumacious couple, that they must transport themselves to France: they have no other alternative therefore but to submit.

Every European here may carry on trade both wholesale and retail: but the French must be authorized by a certificate from the Chamber of Commerce at Marseilles. This permission is not extended beyond the period of ten years, at the expiration of which those who enjoyed it are obliged to return to France. People of other nations may remain in the island as long as they choose. When an European arrives here, he presents himself before the consul, and tells him the motives that induced him to visit the island. If he is a vagabond, or a person of a bad character, the consul does not fail to take the first opportunity of getting rid of him, and of sending him back to Europe.

When the captain of a vessel lands on this island, he does not immediately go to his correspondent, but to the consul's palace; where he gives an account of the place from which he came, as well as of the intention of his voyage; and delivers such letters as he has brought with him: he must also shew his commission and passport. If it be inconvenient for him to carry these papers along with him, the consul sends his chancellor to examine them on board his ship. In Syria, however, where ships, during their stay at any place, always remain in harbour, the consuls cannot compel a captain to carry his papers out of his ship, on account of the danger he might run of being obliged to leave them, should he be under the necessity of quitting the harbour in stormy weather.

A captain

A captain must be well acquainted with every part of his duty; for ignorance in this respect, which is culpable in every country, is attended here with the most disagreeable consequences. Every thing is heavy under so rigorous a government, where the sovereign's authority is felt only by the weight of his sceptre. The consuls, therefore, have occasion for all their vigilance to prevent continual complaints against those vessels, the greater part of which are employed in the service of the Turks, for transporting from one place to another goods, passengers, and pilgrims; as the captains of them have often, by their imprudence in commercial matters, done a hurt to their national flag.

The custom of returning every three years to Europe, to renew their letters-patent and passport, were it not now fallen into disuse, would obviate many inconveniences very common in Syria, to which the greater part of these ships are freighted. If a vessel attacked by the plague anchors in the roads near any town, or is preparing to enter the harbour, the crew, before they go on shore, must make a signal for the necessary assistance. Though government employs no precautions here in the time of the plague, the consuls oppose the landing of those infected, unless the country itself at that time is ravaged by this destructive scourge.

In 1764, when Cyprus enjoyed the most perfect salubrity, a French vessel, half loaded, but infected with the plague, which she had caught at Constantinople, arrived at the island. All the sailors had died except three, whom the consul ordered, in the name of the king, to remain in the roads, and not to come on shore till the end of forty days. In this interval two of them were carried off by the disease, and the third only escaped. Some people
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having afterwards gone on board the vessel to clean it, to remove the goods, and to take an inventory of the cargo, one of them died whilst they were turning over the various articles; and it was then discovered that the vessel and all the goods were infected. The precautions taken on this occasion saved the island, which had been exempted from this horrid distemper since the year 1760.

A vessel, when she quits any country where the plague prevails, whatever be her destination, must take a certificate of health; and on the slightest suspicion of her being infected, the captain is obliged, before he has any communication with the inhabitants, to give notice to the consul, and to follow such regulations as he prescribes.

C H A P. XXV.

AN ACCOUNT OF THE PLAGUE WHICH IN 1760
RAVAGED THE ISLAND OF CYPRUS, THE CITY
OF ACRE, AND ALL SYRIA.

IN the month of January 1760, I set out from Leghorn, in order to go to Cyprus, which I reached after a short and agreeable voyage. My pleasure, however, was not of long duration; for on the 3d of February, the day of my arrival at the island, I learned that this country was infested with the plague; and the towns of Salines and Larnic, still free from this terrible scourge, beheld it, not without terror, exercising its ravages in the city of Nicosia, where some new victim fell a sacrifice every day to its fury. The picture of the whole island a prey to inevitable destruction, was continually before their eyes; and the evil had already extended itself to the maritime regions, which, on account of their greater population, tended more to increase the progress of this disastrous distemper. The consuls, merchants, and Europeans in general, were therefore extremely cautious in holding any intercourse with them. Several sequestered themselves entirely from all society: others were preparing to shut themselves up in their houses, and to condemn themselves to voluntary imprisonment, until it should please Providence to deliver the kingdom. On the approach of a danger which I had hitherto considered as at a distance, I was, I must own, not a little alarmed:

alarmed : but as I was obliged to go on shore, an European advised me to be on my guard, to approach no person, and to touch nothing suspicious. He assured me also that the town of Salines, and the city of Larnic, had not yet experienced any symptoms of the disease ; but that their correspondence with the capital would render it impossible for them to avoid it.

As soon as I landed, I paid a visit to the consul, which is a duty imposed by custom on all strangers who arrive here. In my way, I carefully avoided every person whom I met ; and they, in their turn, seemed to be actuated by the like fear, and to employ the same precautions as myself. It was really a distressing spectacle, to see the mutual horror inspired by people who a little before were united in the strictest bonds of friendship. The consul received me in a very gracious manner ; and I had the honour of being invited to dine with him. When I waited upon the French consul, attended by some people in whom I could confide, he conversed with me from within his palace, and next day I partook of a repast with him. These were the only persons whom I could see : the other consuls, and the greater part of the merchants, shut up in their houses as in citadels, would not have shewn themselves for the whole world.

The same evening I went to take leave of the English consul : but this gentleman, to whom I had hitherto enjoyed free access, thought proper to redouble his precaution ; for he had just heard that three of the inhabitants of the town were attacked by the plague. As for me, I went and passed the night on board the vessel in which I had taken a passage hither.

Next morning, having business with the French consul, I returned to the town, where the danger was now increased. Of the three infected people

two had died, and the third was exceedingly ill. The contagion, besides, had made a very rapid progress; and several others found themselves attacked by violent symptoms. On going to the house of the English consul, I was refused admittance; but I spoke to him through those posts with which the consuls, on such melancholy occasions, are accustomed to barricade their palaces. The French consul, who was less timorous, gave me an audience. He informed me that this scourge had begun to declare itself two months before on the coasts of Syria, and in the interior parts of the country; but that the long lapse of time since the last plague had lessened the vigilance of the inhabitants, whose fatal security had converted a particular misfortune into a general calamity. It may readily be conceived how much I was afflicted by this intelligence, as I intended to visit almost every port in the Levant. I however resolved to re-embark with the first fair wind, and to quit this solitary island; entertaining a hope, though perhaps in vain, that I should be more fortunate in Syria. The same evening, therefore, I took leave of the English consul, and did not again return to Larnic.

The island of Cyprus had for thirty years been free from this scourge, so rapid in its progress, and so terrible in its consequences, when the unhappy remains of a Turkish vessel, driven on shore near Paphos, disturbed its happy tranquillity. The city of Nicosia, where the unfortunate sailors found an asylum after their shipwreck, was the first victim of its imprudent generosity. The destructive disorder, diffusing its baleful influence every where around, soon overspread the greater part of the island, and did not lose its fatal activity till it had ravaged the country for six months, and swept off above twenty thousand inhabitants.

On the 8th of February I quitted the harbour of Salines, and next morning anchored in that of Caipha, on the coast of Syria. I wished to have proceeded to the city of Acre, which is eight miles distant from Caipha towards the north: but the harbour at that season is not tenable.

My first care on my arrival being to learn whether the plague prevailed in that country, I was informed, not without a considerable degree of alarm, that this scourge in its greatest activity, added to several shocks of an earthquake, had occasioned great desolation not only in the town and territories of Acre, but in the whole extent of Syria, as far as Antioch; and that this city had seen those buildings thrown down which had resisted the violent earthquake that had happened in the year 115 of the christian æra, under the empire of Trajan.

I remained on board till the 22d of February, hoping that time would bring some alleviation of these evils: but matters, instead of becoming better, grew every day worse. Tired at length of waiting in anxious suspense, I caused the bark to put to sea, in order to go to Acre, where I shut myself up in an apartment in the French quarter. Here the inhabitants conversed with me only at a distance. I might indeed have been permitted to mix with them by submitting to a proof of twenty days; but I preferred my solitude, though I was not altogether alone. I was accompanied in my retreat by three people belonging to my vessel, who shared with me in all my petty domestic embarrassments. Each in succession took upon himself some family operation; and the pleasantries occasioned by entering into these minutiae, so new to us, made us sometimes forget our fears. Our communication with our neighbours was confined to receiving provisions, and other things of the same

same kind, which had not been infected by the contagion.

The first day appeared exceedingly dismal and melancholy. The tediousness of so close a confinement; the tears and lamentations of those who were interring in heaps the unhappy victims of the malady; the fear of another earthquake; the still greater terror of bearing in one's bosom the destructive germ which had expanded with so much fury in the rest of the city; and the cries of despair which were succeeded by the silence of the dead—all pressing into the troubled imagination, would have daunted the minds of the most intrepid. It was during this time of mourning that custom appeared to me to be the true gift of Heaven: it renders us in some measure insensible to pleasure, it is true; but it blunts our feelings, and renders us less susceptible of pain. My agitation, however, was at length calmed; and the same spectacle continually recurring, suffered me to recover the use of my reflection, and sufficient power of mind to make observations. I therefore studied the origin, progress, suspension, and final decline of this terrible scourge, by keeping a daily journal of its ravages, as well as of the care and precaution employed by those who sequestering themselves thought they should be able to escape its fury. With the method practised by the French I am, above all, well acquainted; for, besides other opportunities, I had the advantage of being able to follow it with my eyes. As my remarks may induce some happy and benevolent genius to pursue the same subject, and to make such discoveries as will prove highly beneficial to mankind, I shall here give the substance of them.

As Syria had for thirty years enjoyed the greatest salubrity, the inhabitants had lost every idea of this scourge, which had formerly been destructive

destructive to their country. An epizootic disorder, however, which broke out among the cattle, and particularly among the sheep, in 1748, made them at length entertain some apprehensions for themselves. The year following they were still further alarmed by several shocks of an earthquake, and the whole coast was covered with ruins. These ravages they considered as so many forerunners of the plague, especially as that which happened in 1730 had been announced by the like disasters. Their conjectures were indeed soon realized: in the month of December 1759 a fever, which was characterised under the name of malignant, broke out in the island. But this error was not of long continuance; for the plague declared itself in 1760, and in a few days infected the whole city of Acre. The plague does not reside in Syria, nor is that the place where it generally begins. It receives this fatal present from Egypt; and its usual seat is Alexandria, Cairo, or the environs of Damietta. The plague of which I now speak came, at the same time, from Cairo and Alexandria; to the latter of which it had been brought from Constantinople. This scourge, when it comes from that metropolis, as well as from the cities of Smyrna and Salonica, acquires a peculiar malignity; and its activity never expands itself with more fury than in the plains of Egypt, which it overspreads with incredible rapidity. Travellers, and ships which transport goods from one place to another, are its usual vehicles. It is observed that this plague, so destructive to Egypt, seldom attacks Syria; but that the latter in its turn has every thing to dread from the influence of a plague hatched in the bosom of Egypt.

Every European, on the slightest appearance of this scourge, after making such preparations, and taking

taking such precautions as are usual on the like occasions, shuts himself closely up with his whole family.

Remiss!

The Mahometans alone, more intrepid, go abroad as usual; keep up the same intercourse with one another; give each other such assistance as may be necessary; and often fly to the relief of a christian, when deserted by his friends. This intrepidity arises from the belief which they have that the decrees of Providence are unalterable, and that the execution of them cannot be suspended by the vain precautions of men.

The Mahometans of Syria, less familiarized with this scourge, make use however of some precautions, which upon this occasion they augmented. They published an ordonnance forbidding every vessel attacked by the plague to enter their ports: but their vigilance in this respect was so remiss that it was not sufficient to prevent the contagion.

The governor of Acre checked the progress of this plague, by giving the inhabitants the means of withdrawing from its ravages: and these means, though absolutely contrary to the dogmas of the Mahometan religion, were eagerly embraced. The Europeans became their models: and the governor, after deriving from them every necessary information, shut himself up, after their example, together with his numerous family.

The muphti alone, born the protector of the Mahometan law, cannot imitate a conduct which that law condemns. Instead of shutting himself up with silence in a prudent confinement, he thundered forth against this new method; reproached the governor for his conduct; and, having treated him as an impious person, concluded by threatening him with all the vengeance of Heaven. The governor, however, only laughed



at this pious folly of the muphti, and sent a detachment of soldiers to impose a fine on him of two hundred and fifty sequins, for having dared to ascribe to him, in matters of religion, an ignorance, from every suspicion of which his age ought to secure him. This was attacking the pontiff on the weakest side, and the most effectual means of shutting his mouth.

In Syria, as well as in Egypt, the plague begins in winter; acquires new vigour in the spring; and decreases very sensibly with the great heats, about the commencement of June. Those attacked by this malady may then be cured: as it daily loses its activity, few of them die; and, for this reason, all the Europeans quit their houses on St. John's day, and repair to church to sing the *Te Deum*, and return thanks to the Almighty for their deliverance.

The plague of 1760 was one of the most malignant and fatal that Syria ever experienced. It scarcely made its appearance in any part of the body when it carried off the patient. The usual symptoms were, a loss of appetite; a pain in the shoulders; a very violent head-achè, accompanied with a delirium, vomiting, and a most excruciating pain in that part where the tumour, by which the plague is characterised, was about to break forth. One only of these symptoms was sufficient to make the Christians prepare for death. Every Catholic attacked by this disorder must be attended by a priest, who, having taken every possible precaution, presents the eucharist to the sick on a small piece of wood shaped like a battledore, and about two feet in length. An infected person often dies the third day; if he passes that term, it is a sign that the disease does not possess all its usual activity: but very few live beyond the thirteenth.

It

It was observed during the last plague, that people of the soundest constitutions were the most subject to this scourge, and the least capable of resisting it. On the other hand, it appeared to spare weak and delicate persons, whose cure, in case of an attack, was much less difficult. More Moors than any other people died of it; and when these were attacked, their case was absolutely desperate.

Those who have once escaped this scourge are afterwards less subject to be attacked by it: but it is not true that they are perfectly safe; for I have known some who had been ill seven times, and yet died of it at last.

It has been remarked, that the symptoms of the plague do not appear in the human body till fifteen days after the infection has been caught; and this is the reason of that law which subjects to a proof of twenty days every person suspected of being diseased.

The plague, as I have already said, is an oblong tumour, shaped like a pumpkin, which is at first of a flesh colour; but it gradually becomes red, and at length blueish; and this announces that the disease is incurable. If it continues red, and a little after inclines towards yellow, it is a sign that a suppuration will take place: the swelling is then opened, and the patient is sometimes cured.

People attacked by this disorder require very little care. Pure water, panada, tea, and rice, are the only nourishment allowed them. There are some who think to escape by drinking strong liquors; but experience has shewn this to be a dangerous mistake; and that those who trusted to it have almost always fallen a sacrifice to their folly. The proper precautions are to shut oneself closely up, and to receive no provisions, or other things,

things, except those upon which the plague has no influence.

The people of Syria, however, in 1760, admitted every kind of provision without fear, but not without using certain precautions. They did not receive warm bread; flesh of every kind was thoroughly washed; and milk was strained through a piece of linen cloth, in order to free it from the smallest particle of animal hair. All kinds of pulse were soaked in water: and they abstained from peaches, apricots, and other fruits which are covered with a downy rind. Fowls were cooked out of the house, for fear that some small feather might adhere to them. Flowers were altogether proscribed. Letters they caused to be opened by the person who brought them; and they were never read until they had been steeped long enough in vinegar to be purified without effacing the writing. Every thing was received into the house by means of a rope of herbage suspended from a window.

The governor of Acre, in imitation of the Europeans, employed every precaution which he thought likely to guard him from the contagion; and, by shutting himself closely up, he set an example which the rest of the Mahometans did not neglect to follow. Besides this, he caused the streets to be cleansed; and carried his vigilance so far, as to forbid the caravans, which arrived from Damascus, where the plague swept off four or five thousand people every day, to enter the city. He obliged them to submit to a proof of eight days without the walls; and established regulations of the same kind respecting vessels coming from Damietta or Alexandria. One precaution taken in the time of the plague, is to prevent cats from entering houses: an open war is therefore declared against these animals; and wherever

ever they are found, they are knocked on the head with large clubs. This is a cruelty absolutely necessary; for there is no vehicle that will convey the infection with more certainty or rapidity than the hair of cats. The destruction of them is however attended with one inconvenience, which is, that it occasions a multiplication of rats and mice; but there is no instance of their having ever propagated this scourge.

It is to be remarked, that the plague, when it attacks man, spares quadrupeds and birds. The furs however of the one, and the feathers of the other, attract and communicate the infection. People ought above all to keep at a distance from goats and sheep. From oxen and horses little danger is to be apprehended.

The French at Acre, as in every part of Syria, are collected into one quarter, where they sequester themselves entirely, and elect, every eight days, a merchant, and a clerk of the bank, to receive all unsuspected persons, after using such precautions as may tend to lessen the danger of admitting them. This, however, is not always attended with the desired effect. On the 30th of March, 1760, five people in their quarter were attacked by the plague. As they belonged to the *Hospital of the Holy Land*, the monks were immediately ordered to shut themselves closely up; but eight of them died, and one only escaped. This circumstance occasioned so much consternation among the French, that they gave over having communication with every person whatever, and even with their own servants. Each immured himself in his habitation for fifteen days; at the end of which, affairs returned to their usual channel.

All the cities of Syria were equally desolated by this scourge. It penetrated even to Aleppo, where

where it continued two whole years : nor were the inhabitants delivered from it but by an excessive cold. In this respect it was very different from that of Egypt and the rest of Syria ; for the plague there ceases only during the great heats, which are remarkably regular in these countries, while it is very rare to experience a cold so rigorous as to check the contagion.

The inhabitants of Acre amounted only to sixteen thousand ; and in the short space of five months, five thousand of them died of the plague. On St. John's day, June the 24th, 1760, the French, who form here the major part of the Europeans, opened the barriers which surrounded their quarter, and began to form a communication with those without. They then relaxed in their caution ; the places of worship were cleaned ; and each nation went to return thanks to the Almighty.

The French have a physician, who is allowed a salary from the national funds. On the least rumour of the plague, the consul sends him to the place where the symptoms have appeared : after this he makes his report ; and this report, which annuls or realises the suspicion, is inserted in the letters of health dispatched to the different courts of Europe.

In general, too many precautions cannot be employed to guard against this dreadful scourge ; for proper vigilance has sometimes saved the lives of thousands, who would otherwise have become victims to it.

C H A P. XXVI.

OF THE CLIMATE OF CYPRUS, AND THE WINDS
WHICH PREVAIL THERE.

I SHALL conclude this description of Cyprus with some particular observations on the cultivation of the vine in this island, and on the quality of its wines, which in Europe are become an important branch of commerce. But as the temperature of a country has a great influence over the productions of its soil, it may not be improper to say a few words respecting the nature of that of Cyprus.

Drought here has been always considered as the principal cause of the failure of the crops. The rains, which are variable every where else, fall in this island at stated periods; and on this account it is often deprived of them for several months together. These rains are announced by a collection of clouds, which being sometimes united, and sometimes divided, are agitated in the heavens in different directions; and the darkened atmosphere seems as if ready to fall down in rain, when a wind suddenly arising disperses the clouds, and brings back serene weather.

Sometimes even a hollow murmuring noise is heard, or claps of thunder, which also seem to promise approaching rain; but which soon becoming silent, deceive in the like manner the hopes of the husbandman.

This

This uncertainty of the weather prevails till the middle of October, when a heavy rain falls, which continues at intervals till the end of January. The month of February is less abundant in rain, and sometimes enjoys a serene sky; but the rains again begin with great violence towards the middle of March, and continue till the end of April.

In the beginning of May they cease entirely, and are followed by gentle dews, which bring coolness and abundance to the island, by moderating the heats of June.

After this month no more rain or dew is to be expected: the earth is dried and impoverished by the scorching heat, and the labourers are exhausted by excessive perspiration.

If, contrary to the expectation of the planter, some passing clouds should refresh his fields, the rain is always in such small quantities, that neither his cotton plants nor his vines derive any advantage from it: he is not even enabled to pull up those weeds and herbs by which their growth is checked. The heats increase as the summer advances, and would be altogether insupportable, did not a cooling wind arise, which in the country is called *limbat*.

This wind begins to blow at eight in the morning the first day; increases as the sun advances till noon; then gradually weakens, at three falls entirely.

On the second day it arises at the same hour; but it does not attain its greatest strength till about one in the afternoon, and ceases at four precisely.

On the third day it begins as before; but it falls an hour later.

On the five succeeding days, it follows the same progression as on the third; but it is remarked that a little before it ceases it becomes extremely violent.

At

At the expiration of five days, it commences a new period like the former. By narrowly observing the sea on that side from which it is about to blow, a little before it arises, one may determine what degree of strength it will have during the day. If the horizon is clear, and entirely free from clouds, the wind will be weak, and even almost insensible; but if it is dark and cloudy, the wind will be strong and violent.

This *limbat* wind, which moderates the excessive heat, often becomes the cause of those fevers that attack the inhabitants, and to which, as I have already said, the Europeans are more exposed than the natives. The reason of this is plain: being less habituated to the climate, they sooner suffer themselves to be surprised by the cool air when in a state of perspiration, which produces acute diseases and very obstinate tertian and quartan agues.

This wind, the falling of which happens an hour sooner or later, is succeeded by a calm, accompanied by a certain moisture that renders the air somewhat heavy. This moisture disappears in the evening, being dissipated by a wind which arises every day at that period. This wind is considered as a land breeze by the inhabitants of the southern and eastern parts of the island; but it is called a sea breeze by those in the northern and western, who indeed receive it immediately from the sea.

In summer, this wind blows till four o'clock in the morning; and when it ceases, it leaves a profound calm, which continues till the hour when the *limbat* commences.

In autumn and winter it never falls till day-break, when it is succeeded by other winds, which proceed from the irregularity of the season.

In spring it does not continue longer than midnight; and is then succeeded by that happy calm, during which those refreshing dews are formed that moisten the earth at sun-rising.

The *limbat* winds, which arise in the beginning of summer, cease about the middle of September; and this is the period when the most insupportable heats commence, because their violence is not moderated by the smallest breeze. They are however luckily not of long duration; and about the latter end of October they decrease sensibly, as the atmosphere begins to be loaded with watery clouds.

It happens sometimes in summer, that the *limbat*, after three days increase, is succeeded by a north wind, which is both incommodious and dangerous. It arises at seven in the morning; grows stronger and stronger till noon; and does not cease till the evening. It collects in the horizon scorching and unwholesome vapours, against the effects of which it is necessary to defend the body. The best precaution that can be employed for this purpose, is to keep in the house, and to shut the doors and windows very closely.

If this wind, the periods of which are the same as those of the *limbat*, continues to blow six or nine days successively, it does great injury to the productions of the earth, and particularly to the cotton plants, which are soon withered and burnt to the very roots. The vines too, however flourishing, are stripped of their leaves and their fruit.

Another evil, still more destructive, arises from the clouds of locusts which this wind brings to the land, and disperses over the whole surface of the ground. Wherever they light, nothing escapes them; the riches of the fields are entirely annihilated; the cattle are destroyed; and the labourers are obliged for safety to bury themselves in some

obscure retreat. Very fortunately this is one of those scourges which beneficent nature does not multiply.

The southern part of the island suffers more than any other, from the inconveniencies of this wind, as it brings with it the heat of those dry and parched countries which it has traversed in a very long passage.

It is, however, much more supportable in the northern part, and on the coasts; because coming from Caramania, a province of Asia Minor, it is a little cooled by the sea, which it crosses for the space of about fifty miles.

If the heats of summer are excessive, the cold of winter is really so moderated, that the inhabitants never kindle fire in their houses, but to secure themselves from the effects of the too great moisture. It is very uncommon to see snow: and if it happens to fall, it dissolves almost as soon as it reaches the ground; so that the smallest traces of it are not to be seen next morning.

I must, however, except one valley at the bottom of Mount Olympus, where the snow is hardened by the winds, and continues till the middle of summer. The inhabitants of the neighbouring places are obliged to carry to the seraglio, or palace of the governor, as much of it as may be necessary for making ice; and, by being subjected to this burden, they are free from many other impositions with which the people of Cyprus are oppressed.

Among other observations which I made on the climate of Cyprus, I remarked that, notwithstanding the change of the air, the transition from one season to another was almost insensible.

C H A P. XXVII.

OF THE CULTURE OF THE VINE IN CYPRUS.

VINES are cultivated on different hills in Cyprus; but they do not all produce a wine equal in quality to that of the commandery, which is accounted a delicacy at most of the tables in Europe. The territory of the commandery is inclosed within that part of the island called by the Greeks Orni, which comprehends, on the west, a portion of the ancient province of Paphia, and on the south, another of that of Amathusia, which is no less ancient. This territory is bounded on the east by the town of Limassol; on the west by that of Paphos; and on the north by Mount Olympus, called in the Greek language *Throgodos*, or *Throdos*.

Amongst several villages contained in this district, those most celebrated for the quality of their wine are Zoopi and Ozungun, situated near to each other, and on the same hill.

This territory acquired the name of the commandery from the knights of the order of St. John of Jerusalem, and of the Temple, to whom it belonged. Malta still has a pretension to it as its property; and until it shall please the Mahomedans, one day converted, to restore it, the Grand-Master confers the title of it upon a commander of the order. At present it is one of the family of Cornaro, established at Venice, who is invested with it.

The hills where the vine is cultivated are generally stony, and covered with a blackish earth

mixed with some veins of the colour of rust ; and in certain parts with brilliant particles of talc, called commonly among us *lapis specularis*.

The vines are planted with symmetry, in rows equally distant from each other, and are generally put into the earth in the rainy season, which, as I have already said, takes place about the middle of November. It is customary, in some cantons, to dig, in the spot where the young vines are to be placed, a ditch three feet in depth, in which some low tufted herbs are planted, called by the Greeks *trombie*, and which are nothing else than thyme, so common in the island. These plants serve to defend the young shoot from the too great moisture which might be prejudicial to it in the rainy season, and to preserve around it a light earth, which gives its roots an opportunity of extending themselves.

In other places, where the nature of the soil does not require pits to be dug, the vine plant is put into the earth by means of an instrument which the labourers call *cuspos*, or the ladder, on account of two steps which it has for receiving the foot, in order to force it down. When the plant has been sunk to the depth of a foot and a half, a little water is thrown upon it, and the opening is filled with earth. This method of planting the vine, is that most generally used in the island. Though in soil of this kind it is not necessary to dig a pit for the young plant, it is proper, when it grows up, to form a cavity of greater or less size around it, lest the grapes which touch the ground should rot amidst the moisture occasioned by the heavy rains. Another advantage results also from this precaution, which is, that the cavity, by retaining the water, preserves a freshness that nourishes the grapes without exposing them to the danger of rotting.

All kinds of trees are carefully removed from the vines, to leave a free course for the air; and in the spring great care is taken to extirpate those useless herbs which grow up, and are every day renewed, around the plants.

The trunk of the vine is generally low, and seldom rises above the height of three feet; but in process of time it grows pretty thick. Compared with the vines of Italy, those of Cyprus may be accounted very large.

In the months of February and March, they are pruned; and two shoots are left upon each plant, and two buds upon each shoot. If it be thought necessary to leave three shoots upon a plant, one bud only is left upon each of them.

The vine is pruned with a small hooked knife; and the shoots are cut in a sloping direction, on the side opposite to the buds, in order that the sap, in flowing from the top of the plant, may not reach the fruit; for if it did, it would prove highly prejudicial to it.

The custom of fixing the vine to props is not known here. Its branches are suffered to extend themselves according to their natural bent; for the Cypriots are persuaded that the grapes ripen much better when inclined towards the earth, than when exposed to the sun. When the heat has penetrated into the pit or cavity formed around the plant, it is there concentrated, and easily retains the same degree of strength.

A plant bears only a very few grapes, which are widely scattered, but plump and juicy; they adhere to the stalk by long stems, are of a purplish tint, and their pulp is of a reddish green colour.

The grapes of the commandery are easily distinguished from those of other vineyards: they have a thin delicate skin, and a close compact pulp, which, in some measure, resists the action of the teeth;

teeth; while those found any where else are covered with a thick skin, and melt naturally in the mouth, without being pressed.

When the grapes approach towards maturity, some cultivators strip their vines of the leaves, and bring together all the branches that diverge from the common trunk. The reason they assign for this is, that the grapes ripen sooner: but it may be observed, on the other hand, that they must dry more readily and lose part of their juice. This method, however, is pursued by some of the most experienced people in the island.

The vintage commences during the last ten days of August, and continues six weeks. Those grapes destined for making common wines, or those of an inferior quality, are cut first; and those reserved for making choice wines, are not gathered till the end of October.

For transporting the grapes from one place to another, the vintagers make use of small panniers and baskets formed of reeds.

The vintage is a continued festival: the echoes of the hills resound with nothing but the accents of hope and joy; the labours of the field are begun in the morning, and terminated at night by rural dances; and the Cypriot appears to forget, for a moment, that a part of his crop, the moderate reward of his toil, must fall a prey to the avidity of a merciless despot.

The grapes, when collected, are deposited on covered terraces, which the Greeks call *punfi*, where they are spread out with the greatest care and attention. They are gently placed one above another, till they rise to the height of about a foot and a half; and are left in that situation until the seeds begin to drop from them, and the juice to flow, on account of their great maturity.

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The grapes are then raised from those terraces with shovels, and carried into the *linos* or cellars, the floors of which are paved with marble, or covered with a solid kind of cement, inclining a little to one side; when they are bruised with a flat mallet, and then squeezed three or four times, as may be found necessary, under small presses, called *patitiri*.

The juice which issues from them is sweet and viscous; and flows into a large vessel placed at the lowest side of the floor.

In proportion as it fills, it is emptied by means of small vases, with which the liquor is conveyed into very large earthen pitchers, terminating in a cone at the lower extremity, and which, as they cannot support themselves, are half buried in the earth.

The wine is then suffered to ferment in these vessels for forty days; but care must be taken at first not to fill them quite to the brim, lest the liquor in its effervescence should run over.

Others pursue a different method, by closely stopping the vessel, and leaving only an opening sufficient to admit the external air. This method is judged the best; and I am of opinion that it really is so, as it prevents the spirit of the liquor from evaporating.

Those who drink this liquor when it is in a state of fermentation, experience a swelling in the belly, accompanied with a severe colic, which occasions a considerable degree of pain; but luckily it is not followed by any dangerous consequences.

This pernicious quality, however, may be destroyed; and, to accomplish this, the inhabitants proceed in the following manner. They suspend from the beams of the cellars some small bags, made of cotton cloth very closely woven, the mouths of which are kept distended by wooden hoops

hoops fixed in them. Having filled each of these bags with ashes of vine branches, to the height of about a foot and a half, they pour over them a measure, more or less, of the fermenting liquor, which being filtered through them, is clarified, and may then be drunk without any danger.

There are some Europeans, however, who cannot bear this liquor, because it has a taste between sweet and sour, which causes a nausea, and sometimes excites vomiting.

This new liquor, when clarified, never attains to perfection, and often becomes much worse. It is curious to observe the ashes through which it has been filtered; they appear to be covered with agitated globules of a dark red colour.

When the wine has fermented for the space of forty days, the vessel is closely shut with a lid of baked earth.

The liquor is of a deep red colour before it is fermented; but it becomes lighter after effervescence; and, in the course of time, is so much changed in this respect, that, at the end of fifteen or twenty years, it requires the same colour as the Muscadine wines of Italy.

There are several methods of preparing the vessels destined for receiving the wine. In one place they are heated, in order that they may be simply coated over in the inside with pitch; but in others, as soon as they come from the furnace, a boiling liquid, composed of turpentine and pitch, mixed with ashes of vine branches, goats hair, and very fine sand, is poured over them, which, insinuating itself into the pores of the heated vessel, adheres so closely, that it never afterwards falls off.

These vessels are made in two villages of the island, called Cornos and Lapitha; one of which is situated in the southern part, and the other on the northern

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northern coast, in the province of Lapathia ; where, according to a tradition of the inhabitants, the art of making them in great perfection was known in the remotest ages.

The largest of these vessels contain twenty barrels, and the smallest about twelve. I have already explained how much is contained in a barrel. The usual price of these vessels is from three to five piastres of the Levant.

I must not forget to mention, that the wine, as it clarifies, deposits at the bottom of the vessel a fat viscous matter, which, in the country, is called *mana* ; and which, instead of hurting the quality of the liquor, contributes greatly towards bringing it to perfection.

An excellent spirituous liquor, which is consumed on the spot, as well as on the coast of Syria, where the European merchants sell it to advantage, is extracted from the dried grapes.

Scarcely is the vintage over, when the emissaries of government visit every vineyard in the island ; and, with the utmost minuteness, take an account of the produce of each ; after which, they penetrate into the richest cellars, and by virtue of their arbitrary orders, imperiously command the proprietor to give them some jars of his best wine, and to transport them, at his own hazard and expence, to the cellars of the seraglio.

Happy is that Cypriot, who is prudent enough not to suffer his neighbours, or even his servants, to know the quantity of his crop ! By the help of some trusty friend, he conceals, with the utmost expedition, either in some of his buildings or orchards, the best wine he has made ; after which, he is not afraid of exposing the rest to the eyes of a subaltern despot.

This precaution is, above all, indispensably necessary in the territory of the commandery, where
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the wine, much more valuable than that of the other vineyards, excites in a greater degree the avidity of government. Deep ditches are dug in the earth, in which are deposited together, thirty or forty vessels, well covered, and hermetically sealed. There is not the least danger of wine, buried in this manner, becoming worse : on the contrary, we are assured, at Zoopi and Orungun, that when taken from the earth, it is found to be greatly meliorated.

In the following chapter I shall explain the manner of keeping and preserving those wines that are sent from different parts of the country to town.

CHAP.

C H A P. XXVIII.

MANNER OF PRESERVING THOSE WINE TRANSPORTED TO LARNIC.

THE whole quantity of the best wines made annually in Cyprus, amounts to forty thousand jars, or ten thousand barrels, Italian measure.

These wines are sold at so much the load, which consists of sixteen jars, or four barrels.

The purchase is made in the time of the vintage; but with this express and obligatory clause, on the part of the vender, that he must keep his wine for a year, and take it again at the end of that period, if it is judged not to be good and saleable.

At the expiration of this time, the purchaser goes himself, or sends some person properly authorised, to the proprietor's cellar, where the sample given is compared with that which remained in the custody of the vender; and if the latter has retained its quality, the bargain is valid.

On the contrary, if the purchaser finds the wine weaker, or altered, and if the vender is of a different opinion, they call in two arbiters, whose determination is a law: but it is seldom necessary to have recourse to such an expedient, because contracts of this nature are generally conducted with strict honesty and sincerity on both sides.

Almost all the wines on the island are sent to Larnic, which, in all the ports of the Levant, is known to be the grand magazine for this commodity. They are transported in leather bags; and as they serve to hold indifferent, as well as good wines, they are pitched with very little attention.

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Hence arises that pitchy smell observed in the new wines of Cyprus ; which might be much less, were care employed in pitching the skins : as a proof of this, it may be remarked, that in the country, where the vessels are better prepared, the wines have not the same strong smell as those transported to the city.

When it arrives at Larnic, the wine is drawn off into casks, hooped with iron.

When it has been kept for some time, it begins to lose its pitchy smell ; and, when it has attained to the age of twelve or fifteen years, it loses it entirely.

Subterranean cellars are not known at Larnic. The cellars there are all above ground, and very long and narrow. The casks are placed upon joists, or upon small walls, raised about a hand-breadth from the ground. These cellars are called *kilau* ; and it is not thought of any importance, in respect to the quality of the wine, to build them towards any one point of the horizon, more than to another. They have very little light ; and the openings that admit it, are constructed in the extremity, opposite to the passage, on each side of which the casks are ranged. They are never opened but when it is necessary to perform some operation on the wine. When I say that the wine, after being taken from the skins, is put into casks, I speak only of that which is some years old. New wine, as in the country, is put into earthen vessels, and is not removed into casks till after the expiration of a year.

It is for the most part customary, not to fill the casks entirely ; a certain vacuum is left in them : and, if they were only half full, the wine would sustain no injury.

I remarked that the Cyprus wine does not leave on the sides of the vessels in which it is contained,
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that calcareous brilliant crust which we call tartar. It however deposits at the bottom a certain sediment, which partakes of a black, red, and yellow colour; and which in drying acquires the consistence of a soft paste, and assumes the colour of Spanish snuff.

These dregs are extremely useful; and great care is taken to put some of them into those casks which are intended to receive wine on its arrival from the country. When the liquor is poured upon them, they rise up, and, becoming mixed with it, make it appear muddy; but in a little time they carry with them to the bottom all its greasy particles; and by these means clarify the wine, and render it sensibly better.

When the wine is purchased, the dregs remain always with the vender, unless there be a clause in the contract, expressly mentioning the contrary.

The vender may also retain ten or twelve bottles of each vessel, to preserve the dregs fresh and liquid, as by drying they would lose all their virtue.

The lees of one kind of wine never do any injury to another; the wines of several different vineyards may be even mixed together, without any danger of hurting the composition.

Casks furnished with lees are so much prized, that they are sold at four times the price of others. I have observed that the Cyprus wine was of a red colour, when it issued from the press; and that, when five or six years old, it assumed that of the Italian Muscadine wines. A method, however, has been discovered of communicating this colour to it even before the usual time. I shall here give the receipt, such as I received it from a merchant at Larnic:—Pour into a new cask the liquor which you wish to clarify; for every jar of wine, take half a dram of isinglass, and having beat it
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with a mallet, and afterwards rubbed it in your hand, put it into a varnished earthen vessel, into which you must pour five or six glass-fulls of wine, drawn from the cask. Let the linglafs infuse there for twenty-four hours, over a moderate fire; stir it till it is thoroughly dissolved; then pour it into the cask, and stir the wine with a stick for seven or eight minutes. Leave it at rest for six days, and on the seventh you may draw it off into another vessel.

This operation may make some apparent change in the wine; but it will occasion no alteration in its quality, whether good or bad. Two disadvantages, however, result from it: the wine no longer produces lees; and, deprived of this useful substance, it loses part of its strength and flavour. This receipt, therefore, is seldom used; or, I may rather say, that it is despised by the greater part of the natives.

It, however, meets with more attention from the Europeans, who are not afraid of selling new wine for old, after it has assumed the appearance of age by this operation. By throwing a small quantity of lees into every clarified cask, the liquor is rendered fit for being transported without sustaining any injury.

When the wine is eight or ten years old, and if it be necessary to put it in bottles, there is less risk in performing the operation, as the lees are then not worth preserving: besides, by being clarified, it acquires a much more delicate taste.

C H A P. XXIX.

OF THE TRADE CARRIED ON WITH THE WINES
OF CYPRUS, AND THE CONSUMPTION OF THEM
IN EUROPE.

LARNIC is indebted for the advantage it enjoys of being the store-house of the wines of Cyprus, to the proximity of the coast of Salines, which is frequented by all the European vessels. This branch of commerce is of the greatest advantage to that town, as it is situated in the most barren part of the kingdom.

The wine is sold at so much per jar, which is an earthen vessel of a certain size, and capable of containing about five bottles Florence measure.

The price of the best wines is generally from two piastres and a half to three piastres; that of new wines, or those made within the course of the year, is three fourths of a piastre, or a piastre.

I have however seen it raised to a piastre and an eighth; a piastre and a half; and even two piastres and a half, or two piastres and three-fourths. But these last are extraordinary prices; and are never paid but in barren years, or in case of considerable demands for Europe. Wines six, eight, ten, and fifteen years old, are not subject to the same variations of price.

These wines are transported to Europe in casks which generally contain seventy jars, or seventeen barrels Italian measure.

Exported wines are subject to two kinds of expence. The first, which is the tariff, is invariable, being established by use, and the approbation of all
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the European merchants: but the second varies with the price of the merchandize, by which it is regulated.

To give a juster idea of this matter to the reader, I shall present him with the following view of both these expences:

PURCHASE.

	Piaſt.	Aſp.
For ſeventy jars of Cyprus wine, at three piaſtres per jar —	210	0

TARIFF.

Value of a caſk for holding ſeventy jars — — —	7	50
Racking, filling, and carriage to the ſea — — —	1	55
* Lading, at $\frac{1}{4}$ of a piaſtre per tun	0	25
† Factorage, at $\frac{1}{4}$ of a piaſtre per tun	0	25
‡ Fees to the clerks of the cuſtom-houſe, at one aſpre per jar —	0	70
Variable expences which are regulated by the price of the merchandize	220	25
Brokerage, at one per cent. in 210 piaſtres — — —	2	40
Total	442	90

* A fee paid to the captain of the ſhip, for the money he is obliged to expend in ropes, in order to take the caſks on board.

† A fee due to the factor of the coaſt, who ſees the goods loaded, ſent off, and conveyed to the port.

‡ Theſe were at firſt voluntarily paid to the clerks of the cuſtom-houſe, for the aſſiſtance they gave at each lading; but of late years they are become indiſpenſable dues which may be claimed.

|| Fee granted to people whoſe buſineſs is to procure wines, and to act as agents between buyers and ſellers.

* Dues

C Y P R U S.

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Plast. Asp.

* Dues of the custom-house, at three per cent.	—	—	6	30
† Due of the consul, at two per cent.	—	—	4	20
‡ Patent, at two per cent.	—	—	4	20
Unforeseen expences	—	—		45
Total			14	115

Every possible precaution is taken to prevent the wine from being adulterated when it is carried to the port, or during its passage at sea. Over the bung of the cask, which is well corked and pitched, a piece of tin plate is nailed, and sealed at the four corners. A seal of the same kind is affixed to the bill of lading, which the captain is obliged to sign. If the carman or the sailors find means, any how, to draw off a few bottles of wine, it is certain that they cannot fill up the deficiency, and that the remaining liquor can suffer no alteration in its quality.

The casks are conveyed to the sea coast in carts; and, when they are unloaded, they are rolled into the sea, with a rope affixed to each, by which they are drawn on board a small bark, and conveyed on board the vessel destined to receive them.

Some wine of the first quality is transported also in large glass bottles, which, though not of any determinate size, usually contain two jars and a half, or twelve bottles Florence measure.

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* Duty paid to the Grand Signior, for his permission to let wines be exported.

† Fee which merchants pay, by way of gratuity, to the consul of their nation, for his protection, and a letter of recommendation given to the vessel.

‡ Letters given to each ship, containing a receipt for the dues, and an account of her destination, and of the merchandize with which she is loaded.

I am convinced, from several experiments, that wine will keep better in these bottles : and that in skins it is less subject to lose by leaking than when in casks.

These bottles are covered with osier twigs, or reeds ; and, after the corks are closely fastened down with packthread, they are carefully pitched, and sealed in the same manner as the casks.

They are, however, attended with some inconveniencies ; though thick at the mouth, they are very thin and delicate towards the bottom ; consequently much exposed to the danger of breaking. On this account they must be well packed with straw ; and a little pitch is put upon the hampers which contain them, in order to inform the sailors of their fragility.

Great part of the wines of Cyprus are sent to Venice : but these are almost all new, and of about eighteen months old, which have not yet acquired a proper quality. This commerce is very advantageous to the Venetians, who do not purchase their wines with specie, but give in exchange for them steel, glass, and toys.

The Venetian merchants have the art of bringing these wines to perfection in a short time ; and they sell them at a very moderate price. For this reason they are preferred to those of Leghorn, which always cost exceedingly dear ; but it must be owned that some of the wines procured from the latter are often stronger, and have a more delicate taste.

The island of Cyprus exports wine also to France, England, Holland, and even Tuscany. But these countries take none but what is five or six years old at least.

It is very difficult for the merchants themselves to distinguish wine of ten years old from that which is six, and wine of twenty years old from that which

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is only ten. For this reason they run a great risk of being cheated, unless the vender with whom they deal is a man of strict honour and honesty.

What I have already said respecting the wines of the commandery, may be applied, in regard to cultivation, and the trade carried on with them, to the other wines of the island, known under the name of Cyprus Muscadine.

The grapes from which they are made resemble our Muscadine grapes of Italy; except that the seeds are at a greater distance from each other, and that they are larger and more juicy.

The first year the liquor is white, but it becomes red with age; and, after being kept sixty or seventy years, it acquires the consistence of julep. It has a very sweet taste, which displeases some people, but which by many is considered as the best proof of its perfection.

The island produces only a very small quantity; since the whole together does not amount to more than five thousand jars, or twelve hundred and fifty barrels Italian measure.

The village most celebrated for its Muscadine wine, is Agros, situated in the southern part of Cyprus.

This wine, when new, costs a piastre per jar; when a year old, it is raised to two, and then to three piastres; but it never costs more, whatever its age may be.

Like the other wines of the island, it deposits no tartarous substance on the sides of the cask or vase in which it is contained. Its lees are of a very excellent quality. Besides choice wines, and its Muscadine, Cyprus produces a great abundance of common wines, which are consumed on the spot; and which serve also to supply the neighbouring countries, particularly those on the coast of Syria.

Those wines, the casks of which are carelessly done over with pitch, have an insupportable taste

of that substance, and a flavour so disagreeable as to occasion violent head-aches. They cannot therefore be used except when mixed with a great deal of water.

A little attention, however, would preserve these wines from that disagreeable taste, which injures their quality, and hurts the sale of them. It is astonishing that the Cypriots, who are so fond of gain even on the smallest objects, should thus sacrifice the whole fruit of one vintage; but their negligence is attended with this advantage, that the officers of excise are at less trouble to inspect their cellars. The best wines of this kind are found in the village of Omodos, situated in the southern part of the island: in taste, they have a great resemblance of those of Provence.

During my residence in Cyprus, some French people, established in the neighbourhood of Omodos, attempted to make a kind of wine after the provincial method. Having suffered it to remain in casks for a year, they afterwards put it into bottles; and the imitation was so great, that some Provincials who drank of it considered it as the production of their own country.

The price of these ordinary wines is never more than a quarter of a piastre per jar; and in several villages you may receive two for that sum. As they do not ferment so much, or so long, as those of the commandery, they are in a condition to be shipped for exportation at the end of ten months.

When they issue from the press, they are of a dark red colour, which continue for five or six years, but changes afterwards insensibly into one approaching to a pale yellow. They lose also with age that harsh flavour by which they are distinguished when new. But, to whatever degree of perfection they may attain, they are never equal in quality to those of the commandery.

C H A P. XXX.

OF THE MANNER IN WHICH THE WINES OF
CYPRUS ARE PRESERVED IN EUROPE.

THE wines of Cyprus, when transported to Europe, are subject to duties and expences of which I shall here say nothing; for, as they vary according to time and place, it is not possible to acquire an accurate knowledge of them. When the wine has reached the last place of its destination, there is no better method of preserving it, than to draw it off from the casks or vessels which contain it, and to put it into bottles.

But, before this operation is performed, it will be necessary to let it rest for a month at least, that the lees mixed with the liquor, by the agitation of the ship, may have time to be collected, and to precipitate to the bottom of the vessel. I remarked that they precipitate always with more difficulty in Europe than in Cyprus.

The casks, when landed, ought to be deposited in some cellar from which there may be no occasion to remove them again. They should be placed upon beams, and sufficient room left below for the bottles.

Nothing is so easy as to draw the wine from the cask: by piercing it above the dregs the liquor will come off clear, and free from sediment.

To draw it off from those large bottles which I have already mentioned, the Italians use glass syphons: but care must be taken that the end introduced

duced into the bottle does not touch the bottom; and, to keep it firm, the upper extremity of it should be fixed to the neck.

Though it is of little importance of what materials those vessels are made into which the wine is put, it is generally customary to draw it off into black glass bottles.

It is not considered in Europe as a matter of indifference whether Cyprus wines be well or badly covered. Notwithstanding the experience of the Cyprian planters, I am still of opinion that all liquids, without exception, evaporate in the open air. It is usual, when wine is put into bottles, to leave a vacuum of about two inches between the liquor and the cork.

The corks, if they can possibly be procured, should be those made of the Spanish cork-tree, which is less porous than any other kind. In some places, as in England, the corks are boiled in water, to make them penetrate farther into the bottles; but this method is not generally followed, because the cork is apt to turn mouldy, and to give the wine a rotten taste. It will be sufficient to drive them well in with a mallet; and, to prevent the exterior air from entering them, to cover the necks of the bottles with a thin coating of pitch.

These wines are not equally good at every season of the year. If the spring and summer are favourable to them, the winter hurts them very much, especially in cold countries: they appear then to have lost all their delicacy and flavour. On this account connoisseurs take the precaution to place them near the fire before they are drunk.

In warm weather, it is of utility towards their preservation to put them into cool cellars. A

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every place suits them equally, they will keep as well on a wooden as on an earthen floor.

By pouring Cyprus wine from the bottle, it may be easily known whether it be old. When certain oily particles are found adhering to the glass, it is a sign of age: wine clarified by art is too much enervated to produce that effect. It is not so easy to determine whether it be genuine, because it may be adulterated a thousand different ways: the most usual is, to mix it with muscadines and perfumes. To prevent any fraud in this respect, nothing is better than to learn from what part it comes, and never to purchase but from merchants of known probity.

Thérèse Tardieu

C H A P. XXXI.

OF THE ANCIENT CELEBRITY OF THE WINES OF
CYPRUS.

STRABO the geographer, describing the island of Cyprus, in the end of his relation passes a high encomium on its wines.

Pliny the naturalist reckons them amongst the most valuable wines of the earth.

The vineyards of Cyprus, says Gregory le Grand, are the most fertile of all those that I know; and their wines, in great request in commercial countries, are a certain source of riches to the island.

Aponius admires the size of the grapes, the abundant and delicate juice of which perfumes the mouth.

Two Capuchin monks, who have given us memoirs respecting the island of Cyprus, quote, as a proof of the ancient celebrity of these wines, the following verse in the Song of Songs, which the spouse addresses to her well-beloved: *Botrus Cypri, dilectus meus, mihi in vineis Engaddi*. These monks thought that the *botrus* was a kind of rare and exquisite grapes, transplanted from Cyprus to Engaddi; but it may be easily seen that these reverend fathers were mistaken. The *botrus* was always known to the natives as an odoriferous shrub, of which I have already spoken under the names of the Kenna or Alkanna, of Copher and Cipre. If the word *botrus* signifies grapes in the Greek language,

guage, it alludes only to the flowers of the shrub, which have a great resemblance to a bunch of grapes. One is surprised to read, in a relation printed at Bologna, November the 11th, 1572, that Selim II, emperor of the Turks, without respecting the *talim*, went to conquer Cyprus, in order that he might be master of its wines.

This prince had wasted his youth in the effeminacy and debauchery of the seraglio; and the laurels of his predecessors appeared in his eyes worthy of contempt rather than of envy, as being too dearly purchased by the fatigues and dangers of arms. A question, however, put to him by one of his women, changed in an instant this pacific disposition. Some excellent Cyprus wine, with which the favourite was not acquainted, being served up to them during a voluptuous repast, she found it so delicious, that she asked Selim from what place he had procured it, and whether the fortunate soil that produced it was contained within the vast extent of his empire. The Sultan, finding himself humbled on this question, suddenly quitted his new favourite; and having convoked his council, appointed Piali admiral of his galleys, and Mustapha generalissimo of his forces; and gave orders for all his troops to be assembled, and to hold themselves in readiness to receive his commands. "I propose," said he, "to conquer Cyprus; an island which contains a treasure that none but the king of kings ought to possess."

This expedition is described in a very interesting manner by Father Angelo, of the Order of St. Dominic, and vicar-general of the Holy Land. He resided in Cyprus at the time when Nicosia was taken.

We are almost tempted to laugh when we find grave historians telling us that Selim undertook this enterprize from motives of glory.

Another

Another monk, called Stephen Lufignan, who was also a witness to the defeat of the Cypriots, confirms this fact which I have related. He says that the Ottomans, having in their researches discovered some wine eighty years old, sent it with great care to the seraglio, as the most valuable part of the booty. These wines were reserved for the sick ; and, to give an idea of their quality, Father Stephen tells us that they kindled in the fire, and burnt like oil.

There is no longer any of these wines in Cyprus. The oldest that can be found are those preserved under ground, in earthen vessels : their age, in general, does not exceed twenty or twenty-five years ; and I am of opinion that there would be none even so old, were it not for the custom which the Christians have of burying one of these vessels at the birth of each child, to be served up afterwards at their marriage. This wine, whatever may be the fate of the child, is never employed in commerce.

I do not know what were the properties of these wines eighty years old, which were formerly very common in the island ; but I can assert that those kept at present for twenty years cure several diseases, and even some that are inveterate, as I myself have experienced.

Having been attacked for two months with a tertian ague, which degenerated into a quartan, I was beginning to despair of my condition, when a Cypriot, whom I accidentally saw, made me acquainted with the remedy usually employed in such cases ; which is only a glass of old wine, drank when the fit increases. Having followed this prescription, I soon fell asleep ; and when I awakened I found myself perfectly well, and never was troubled with the disorder any more. Such cases belong to the marvellous, no doubt ; but they are nevertheless

nevertheless true, and appear very simple to the Cypriots.

Cyprus wine is employed also with equal success for cleansing wounds. If you dip a rag in a glass-full of this wine, and apply it to the injured part, it becomes a salutary balm, which does not fail soon to heal the wound, and to cause it to shut entirely.

I am much astonished that the European merchants, who know all the qualities of this salutary liquor, do not attempt to bring some plants of the vine which produces it from Cyprus to Europe. I am well aware that the difference of climate may have prevented them; but I believe also that the care and industry of our cultivators would tend greatly to render this difference much less sensible.

Should these memoirs fall into the hands of any of them, I hope they may induce them to make the trial. Whoever does it will undoubtedly risk very little; and, in case of success, will enrich his country with a most profitable production.

Whatever may be the event, I shall here mention those precautions which ought to be taken in transporting the young plants.

When they are pulled from the ground, if no ready opportunity can be found to transmit them to Europe, it will be sufficient to keep them in water to the depth of about a foot and a half.

When they are to be sent off, they must be bound together in the form of a bundle; the roots must then be wrapped up in coarse canvas, and they must be put into a hamper or basket filled with a mixture of earth and river sand; for sea sand must not be used: when this is done, the hamper is to be covered with a piece of coarse cloth, but in such a manner that the heads of the young plants, bound together in small bunches, may be left on the outside.

This hamper, about a foot and a half in depth, is to be put into a barrel, the bottom of which is covered

covered with earth; and the space between the sides of the hamper and those of the barrel is to be filled with a mixture of earth, river sand, cut straw, and a few grains of barley. Care must be taken to choose a barrel a little higher than the hamper. With regard to the heads of the young plants, which rise uncovered above the barrel, as well as the hamper, it will be sufficient to cover them with some cloth, in order to secure them from dust.

Young plants, to be kept in that state of freshness which is necessary for their preservation, require to be watered in the passage with a little fresh water; which may easily be done, either by recommending them to the captain, or promising a small reward to the sailors.

Plants thus prepared, will doubtless arrive at the place of their destination without any kind of accident. It is then the business of the cultivator to plant them in such earth as he thinks proper for them. The observations which I have made on the temperature of Cyprus, the nature of its soil, and the exposition of its vines, may in this respect supply the place of experience.

Every thing induces me to believe that the Cyprus vines, transplanted in this manner, would succeed as well as the Muscadines of Syracuse, which were lately brought to Florence by the celebrated Charles Ginori. At his delightful country seat may be seen many exotics, which have not degenerated; and I flatter myself that the testimonies of gratitude and esteem which he has received from the public, will encourage others to follow his example.

C H A P. XXXII.

OF THE DIFFERENT PEOPLE WHO INHABIT SYRIA
AND PALESTINE.

BEFORE I describe the cities of Syria and Palestine, I shall give an account of the different people who inhabit those provinces, not only from my own observation, but also from what I have read concerning them. On this subject I shall make use of several authentic memoirs and relations, which were transmitted to me from various places by persons every way worthy of credit.

OF THE ARABS.

All those people who inhabit the three Arabias, Arabia the Happy, Arabia the Desert, and Arabia the Stony, are distinguished by the appellation of Arabs: they are known also by other particular names; such as those of the Ishmaelites, the Hagarenians, the Scenites, the Saracens, and the Bedouins. The Arabs boast of being descended from Ishmael, the son of Abraham and Hagar; and on this account they have acquired the denomination of Ishmaelites and Hagarenians. Scenites signifies people who live under tents; and by Saracens and Bedouins, are understood robbers and wanderers. At present, however, all these names are confounded under that of Bedouin Arabs.

These people derive all their subsistence from their flocks, from hunting, and from what they acquire

acquire by plunder. They acknowledge no sovereigns but the emirs of their tribes, who are their natural princes, and to whom they pay obedience. They have also schieks, or chiefs, who are persons of an advanced age, whom they often consult, and whose advice they follow. As there are no fixed judges among the Arabs, these schieks supply their place, and from their determination there is no appeal.

These Arabs follow the religion of the Mahometans; and, after their example, observe circumcision, ablution, the fast of the ramadan, and prayer. They, however, very seldom agree with the Turks; which fully proves, that to be of the same religion is not a sufficient bond to bind men together. Too proud of the high nobility which they ascribe to themselves, they consider the Turks as bastards, and as the usurpers of their natural heritage.

The Arabs are of a middle stature; their complexions are brown, owing to the climate; and they have always a grave and melancholy air. By being accustomed to every kind of fatigue at an early period of life, they acquire a remarkable share of resolution; and on this account have a ferocious aspect. Misfortunes give them no pain; and they derive no pleasure from prosperity, because they receive with resignation from the hand of God both good and evil. Equally insensible to the cries of their children, and to the tears of their wives, their visages exhibit no kind of alteration whatever. They seldom laugh, and never weep: to do either in their opinion shews great weakness; and on this account they have very little esteem for a man who weeps or laughs too much. It is necessary, therefore, for the Europeans to affect great indifference when amongst them, and to imitate their serious and melancholy behaviour:

behaviour: with a little attention in this respect, one may easily gain their friendship and esteem.

The Arabs who live in the deserts are entirely ignorant of the arts. There are scarcely any of them who can read or write, and few even who cultivate the earth. They employ themselves rather in conducting their flocks to pasture, or in riding upon horseback.

Though polygamy is permitted to the Arabs by the law of Mahomet, which they follow, it is rare to see them have more wives than one at the same time. They, however, do not esteem them so much as the rest of the Mahometans.

One of the principal diversions of these people is the *meidan*, which takes its name from the spot where they generally enjoy it; for *meidan* is a Persian word, that signifies a plain. This diversion consists in different agreeable evolutions and manœuvres, performed upon horseback; and generally takes place at Easter, or when they celebrate their marriage, and the birth and circumcision of their children. Being collected together to the number of two hundred, as soon as they enter the plain, they ride up and down in confusion, with their lances, which are upwards of twelve feet in length; and it is accounted a great sign of courage to be able to handle them with dexterity. From this sport one might form some idea of their battles, in which they observe as little order, and in like manner send forth loud yells and cries. Throwing aside these lances before mentioned, they take short javelins, about three feet in length, but much heavier at the lower part than at the top; and separating themselves into pairs, one advances before the other, to shew that he challenges his antagonist to overtake him. If the latter is well enough mounted to come up with him, when he finds himself at a proper distance,

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tance, he darts his javelin at him with all his force, while the other does the same; after which they advance on a full gallop to the place where the javelins fell, and, without dismounting, take them up from the ground with wonderful ease and address. Their manner of avoiding the javelin is however much more surprising: when their antagonist is about to discharge it, they throw themselves under the belly of the horse, while running full speed, so that no part of their bodies remains on the saddle but the left foot.

They often amuse themselves in playing at chess; but they do this only at their hours of relaxation. They are so far from using cards that they are not even acquainted with them.

They are much diverted with the sound of musical instruments, and particularly with that of certain flutes made of reeds, which they accompany with the noise of some drums. They have professed dancers, both men and women, whose gestures are immodest and lascivious: to see them, one would be induced to believe that on such occasions only they are permitted to laugh.

The pleasure of smoking, so common even among the women, is also one of the amusements of the Arabs, who may be seen sitting from morning till night with their pipes in their mouths. The introduction of this custom they ascribe to the Europeans; and they are so fond of it that they cannot abstain from it, even when experience has taught them how prejudicial it is to their health.

The dress of the Arabs consists only of a white robe bound round with a broad leathern girdle, which may be straitened or slackened at pleasure, by means of a strong buckle, or a large clasp, with a few smaller ones. Winter and summer they wear a large cloak striped black and white,
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and made of the hair of goats, or of some other animal. In winter they use it to secure themselves from the cold and rain, and in summer to screen them from the heat of the sun. They wear nothing on their heads but a kind of red cap, surrounded with a piece of cloth of the same colour, or intermixed sometimes with white, which forms all its ornament. Their emirs, or princes, dress in the same manner, except that their cloaks are for the most part all black.

They wear slippers, after the manner of the Turks; but they are generally in half boots in order that they may be ready at all times to mount on horseback. Some Arabs who are employed in agriculture, instead of slippers, wear only two soles of leather fastened under the foot at the toe and the heel, and forming a kind of sandals. Their drawers are made of linen, and descend to the lower part of the leg.

These Arabs have no habitations but tents, which with their flocks they transport from one country to another, and erect in those places where they find the greatest abundance of pasture and water.

They generally stop in valleys, taking always the precaution to place some of their tents on the summit of a neighbouring hill, to prevent their being surpris'd by different tribes, who are their enemies. Besides this, being on the watch, they are enabled to fall unexpectedly on travellers, whom they are contented to rob without offering them any personal insult. Those who are attacked by them must not make an obstinate resistance; for if they do, they will be in great danger of losing their lives.

The riches of the Arabs consist in cattle, which supply them with flesh, milk, butter and wool, the principal

principal articles that they have occasion for, as they despise luxury of every kind.

What they value most is their fine horses, and especially those which are swift in running. When they mount them they are almost always armed with lances, twelve or fourteen feet in length, which they handle with great dexterity; but they have a smaller kind for darting against the enemy, as they retain the former always in their hands. They carry muskets also: but they are much terrified when they engage with fire-arms, being so little accustomed to them; and after the first discharge, they become absolutely useless. There are a very few Arabs who have not horses: these carry with them a large club headed with iron, and a fusée, which they discharge by means of a match that they always carry about them. This kind of Arabs live in the midst of those fields which they cultivate; and in general do more hurt than those who traverse the country.

The features of the Arab women are remarkably beautiful when they are young; but they soon become disfigured by certain black spots like patches, which they make in their faces with a sharp-pointed iron. They mark with the same colour their lips and eye-lashes, by mixing with the paint employed for that purpose a certain substance which they call *coliaftiri*. According to the general custom of the Levant, they dye their nails and the palms of their hands yellow, as I have already observed in a former part of this work.

Young girls make an opening near one of the nostrils, into which they put a clove: this appears to them to be a peculiar beauty, which they consider as a sign of virginity; though they continue to wear it even after they have had children. There are some of them who, instead of a clove, thrust through their nostrils a silver ring, about

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an inch and a half in diameter; from the bottom of which is suspended a piece of coral, or some small coin.

The women suckle their own children, and never commit them to the care of wet-nurses. This custom of sending out children to be nursed, which took its rise in the bosom of polished Europe, is too inconsistent with the views of nature, never to present itself to the ideas of these simple and rustic people. All the Arab women nurse their own children; all are fond of discharging this first duty of a mother; and none of them will permit another to share with her in the laborious cares of education, for which she thinks herself sufficiently repaid by the smiles and caresses of innocence. Indefatigable by the force of maternal tenderness, they may be seen in the longest journeys carrying their children on their shoulders; and, when they have occasion to give them suck, bringing them forward a little, and raising the breast to their mouths.

One difference is remarked between the Arab men and women; which is, that the latter, much less serious when young, become peevish and melancholy with age: whilst the men acquire with years an opener and freer air. This difference indeed may be remarked among the people of every nation whatever: a desire of pleasing, and of being loved, is the first sentiment that arises in the mind of a woman; and it grows and increases as she approaches towards maturity: but as love accompanies beauty only, and as beauty disappears with youth, it is not astonishing that a woman should become morose as she advances in life. Having lost the power of charming, she is no longer followed; and this neglect she is by no means able to support. With men the case is quite different: being formed for accomplishing great things, they

seem to abandon their nature when they suffer themselves to be overcome by love. When the fire of youth engages them in this passion, they fall into a state of languor, by which all their faculties are absorbed : but this impetuosity is cooled by years ; they soon return to themselves ; and reason gaining a lasting power over them, permits them to entertain only mild and regular affections, which are displayed in their exterior conduct.

The Arab women wear only a plain robe, after the Turkish manner, and scarcely ever cover their heads. Their cloaks resemble those of the men : but there are only a few of them who use drawers, according to the custom of the polished people in the east. They ornament their hair with strings of small glass beads of different colours ; on their legs and arms they wear bracelets of the same, and have rings made of metal on their fingers.

The principal occupation of the Arab women is, to take care of the tents in which they lodge, to provide water, to prepare food, to milk their flocks, and to make butter and cheese. They likewise manufacture the cloth necessary for covering their tents.

As there are no longer any physicians among the Arabs, the care of the sick is committed entirely into the hands of the women. Among other diseases they cure the dropsy so perfectly, that the patient is never afterwards subject to it. They are acquainted with the virtues of herbs, and employ them with great success. The Arabs almost always use scarification in their cures, and especially for pains. On the least sensation they apply a red-hot iron to the part affected, and are freed from their complaint by this violent remedy. This is the reason why so many of the Arabs may be seen with scars on different parts of their bodies.

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The Arabs make very little use of bread, if I may give that name to a kind of very thin cake. Their usual food is roots, honey, milk, butter, mutton, and the flesh of their camels, and birds which they may catch alive; because it is an article of the Mahometan law, to kill those animals which they eat, and to extract their blood. They consume a great deal of rice, particularly in a ragout called pilau, which serves them for a repast in the evening and morning. Instead of rice, they make pilau with *burburi*, after having bruised it in the hand, and boiled it. For seasoning the greater part of their dishes, they employ sour and curdled milk, which they mix with leaven. The Europeans can hardly be reconciled to this sort of food; but it is however not peculiar to the Arabs. That kind of sour milk called *leben* in Arabia, and *jagurt* among the Turks, is known all over the Levant.

The Arabs have another kind of food, which appears to us still more singular. This food is the flesh of locusts, which they collect in the season when they pass through their country; and having taken off their heads, put them into leather bags, with a certain quantity of salt. When they eat them they cut them into slices, as we do sausages.

It would appear, from several writers, that this food was used also by other nations. "A part of the Ethiopians," says Pliny, "live only upon locusts, salted and dried in the smoke." In another place, speaking of the Parthians, he observes, that "they are very fond of locusts." St. Jerome speaks also of them when he mentions the people of Lybia. An oriental historian relates the same thing of different nations in Syria. Leibnitz, in one of his letters to the celebrated Anthony Magliabechi says, "that delicious food
" ought

“ ought to be known in our palaces of Europe,
“ which are so refined ; and it would certainly
“ become very common, if any of our princes
“ would fend for it to the east, and have it served
“ up at his table.”

Among the various beverages of the Arabs, water holds the first rank : because, by the law of Mahomet, they are forbidden to drink wine. They make such a continual use of coffee, that those who can, drink it almost at every hour of the day, but in small quantities, and without sugar. They compose another kind of drink with roots and the juice of the sugar-cane, and of grapes mixed with water. They have also a third, made with an infusion of barley, which has a great resemblance to our beer.

All crimes are in their eyes more or less pardonable ; but for homicide, should it even be committed in the time of war, there is no remission of punishment. Sooner or later, it calls forth striking vengeance, either from the tribe or the family of the deceased. Should there be only one branch of that race remaining, and incapable of using open force on account of his youth, the relations wait for the moment of his attaining to vigour ; and in the mean while endeavour to foster the seeds of hatred in his bosom against the assassin. By sometimes displaying before him the robe or shirt of his relation, stained with blood, they rouse his heart, very susceptible of impressions, to the highest degree of revenge : and, as soon as he is acquainted with the use of arms, he would become an object of public derision and contempt, did he not hasten to plunge a dagger into the bosom of the criminal. This gives rise among the Arabs to hereditary divisions, which never suffer them to live in concord with each other a moment. It appears therefore very probable that the Italians bor-

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rowed that system of vengeance by which their country was disgraced for so many centuries, from this barbarous nation.

Hospitality is so much honoured among the Arabs, that, without regard to religion or country, they receive in their tents every traveller who applies to them, and take the same care of his servant and his horse. Instead of entertaining any idea of injuring him, they watch over every thing that belongs to him with as much attention as if they were their own. After making him sit down upon a mat commodiously spread out on the ground, they present him with a pipe and coffee, and every now and then ask him how he does. They then prepare something for him to eat; and offer him part of their dishes with that simplicity which is so common amongst them; and announce by their countenances the great happiness they experience in being able to do him any service. If he wishes to pass the night in their habitation, they arrange the same mat in the form of a bed; and place under one end of it a stone or his saddle, to serve as a pillow. Should the traveller at his departure offer his host a piece of money, because he appears to be poor, it would be accepted with gratitude; but if he gave nothing at all, the Arab would testify no dissatisfaction whatever. They always take care to conduct strangers to a little distance from their tents, to protect them from those insults to which they might be exposed from other Arabs.

I have already said that the Italians probably adopted from these people their vindictive spirit; and I am of opinion, that they have derived from them also this laudable custom of being hospitable to strangers. In Florence there were formerly reckoned to be a great number of hospitals for travellers.

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The Arabs passed from the desarts of Arabia to Syria and Palestine in the sixth century; and since that period they have still more or less preserved their footing in these countries. All the inhabitants of the coasts, or of the interior parts, who speak the Arabic language only, are comprehended under their name. They are however not all descendants of the first migration, properly speaking: they are a mixture of all nations, and of all religions.

Some of those who inhabit the cities of Palestine, though originally from Arabia, are nevertheless more polished than the rest of their countrymen. Their manner of dressing, and behaving in company, gives their manners a great resemblance of those of the Turks. These people generally carry on their commercial affairs with much uprightness and integrity, and they submit to the government under which they live, but without forgetting that they are sprung from Ishmael, as I have already mentioned. For this reason, they shew a wonderful affection towards the Arabs of the desarts, whom they consider as alone descended from noble and illustrious blood. The greater part of those real Arabs who are fixed in cities, do not suffer their beards to grow till they are advanced in years; but the other inhabitants of the desarts never cut theirs at all. They carry their respect for the beard so far, that, to touch it when they swear, is as solemn an oath as that of the ancient gods when they swore by the river Styx. They take great care to keep it clean; and it may be easily guessed that they consider it as a great affront when any one pulls them by this venerable ornament. A respect for the beard is equally prevalent amongst the Turks, and all the Christians of the east.

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The Arabs, for the most part, are not acquainted with the name of their family, and know those only of their father and grandfather. But they are very curious in preserving the genealogy of their horses; which they are passionately fond of, and value much more than their wives.

They distinguish them into three races—*attick*, *kehilan*, and *guidisc*. Those of the first race are the dearest, as they are the most ancient in Arabia; the *kehilan* bear a price not much inferior, on account of the exclusive nobility with which they are honoured; but the *guidiscs* are considered as ordinary horses, and are employed for the most servile purposes.

Those of the two first races are of a moderate height; so that there are few of them which can be called of a great stature. They are exceedingly slender and swift; they never neigh, and eat only once in the twenty-four hours. In the evening, which is the time when they are fed, a measure of barley is suspended from their necks in a bag. If they are fatigued, they do not receive their allowance till an hour later: but they are suffered to drink almost every moment; and even when covered with sweat, and in the midst of their labour. When they arrive at their tents, they are unbridled, and tied to a lance fixed in the ground, by means of a rope which passes round their neck. If it be a mare, she is tied by the foot; but the saddles are never taken from their backs, except when they are combed. The Arabs have a greater number of mares than of horses, because they are better able to bear fatigue, hunger, and thirst; and because they require much less care.

About the time when the horses cover, they suffer them to feed in the open fields for the space of fifteen days; after which they carry witnesses with

with them to certify of what breed the horse is. They do the same thing at the birth of the foal; and mark upon a card the month, day, and hour, together with the origin of the animal, and the colour of its hair. This card, called *cogget*, and containing different attestations, is put into a small brass ball, and suspended by a string from the colt's neck, where it remains during the whole time of its life: in short, that happy day is celebrated with great joy by a festival which they give to their friends. The Arabs wait till their horses have attained the age of three years, before they put a bit into their mouths; and suffer the fourth year to elapse before they mount them. In this interval they exercise them continually, by making them run round in a circle, as we do in Europe. At the end of four years they are shod, and prepared for a particular kind of coursing, which consists in setting off on a full gallop, stopping short suddenly, turning to the right and left, and retreating when the rider discharges his lance. It is customary for the Arabs to attack their enemies with great impetuosity, and then to fly back with the like speed. They therefore instruct their horses to stoop a little, by leaning towards one side, to enable the rider to recover his arms without being obliged to dismount. Whilst they are accustoming them to these different manœuvres, they never make use of the whip, but employ spurs, with the points of which they prick the sides of the horse according as they find it necessary. At the end of five years they cut their tails, in order that they may grow afterwards according to their natural disposition. They keep their hoofs very short, but make them advance a little beyond the shoe, which is formed of a piece of very thin iron.

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The Arabian horses encrease in strength in proportion as they are exercised in running; and it is very easy, when they are stopped, to make them pursue such a pace as one wishes. When galloping they carry their heads high, but suffer them to droop a little when on an ordinary trot. If the rider should throw the bridle loose upon their necks, they would make no motion; and he might continue his journey in perfect safety without taking it again into his hand. Should he be dismounted by any accident, the horse will not advance a step farther, but immediately stops till he gets up. The Arabs, properly speaking, do not make use of a bridle, but of a halter; and in order to remain firm in their seat, because their saddles are high, they press their legs strongly against the horse's sides. Their manner of sitting on horseback is perfectly careless; and in this respect they do not display that gracefulness by which the Turks are distinguished. They are however far from being bad horsemen: on the contrary, they appear rather to be extremely expert. When they wish to make their horses gallop, they bend their bodies a little, and lean forwards, which is a sufficient signal for the animal to set out full speed.

At that season when the grass in the meadows becomes high enough to be eat, the Arabs exercise their horses before they conduct them to pasture. They then take off their saddles and shoes, and leave them to range the fields in full liberty for the space of eight days; after which they mount them, unless they have occasion to do so sooner. The fifteenth day is destined for covering. When this object is accomplished, they suffer them to remain at rest for the same length of time, and then make them resume their usual labours; but they still continue to feed upon grass as long as it can be found. It is not till the end
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of a month that to this food is added a small portion of barley.

OF THE DRUSES.

The country of Castravent, a part of Mount Lebanon which looks towards the Mediterranean Sea, is inhabited, in preference to any other spot, by the Druses, who gave their name to this southern district. They occupy also the rest of Mount Lebanon, Anti-Lebanon, the narrow plains which lie between Castravent and the sea; and all that extent of shore from Gibail, otherwise called Byblus, as far as the river Eul, near the ancient Sidon, at present called Sayd. The ancient Heliopolis, now known by the name of Balbec, is peopled by this nation, as well as the neighbouring country. In short, families of the Druses may be found scattered here and there throughout every part of Syria and Palestine.

The religion of these people is one of the most modern in the east, since it is not older than 1030, the year when Mahamed-Ben-Ismael began to preach, and to gain followers.

The principles of this religion, which differs both from that of the Turks and the Christians, are almost entirely unknown. Part of the Druses admit circumcision, whilst another reject it. Their sacred books present nothing but a series of errors and obscurities. It is not easy even for the Druses themselves to acquire a distinct idea of them; and for this reason they scarcely ever speak of them. Their priests or ministers make them believe that they alone are acquainted with them. They from time to time assemble, and converse together upon religious matters; and, as they are very ignorant, it may be readily imagined that they add to their books every day some new absurdities.

One

One would be almost induced to believe that the Druses have, on certain occasions, an inclination towards Mahometanism, did they not at the same time shew every mark of hatred and contempt towards the Turks; whilst they behave with great friendship to the Christians, and respect their religion. They pray indifferently in the Greek churches and the Turkish mosques. The coming of the Messiah is an article admitted into their creed; but they say that he has appeared more than once, under the figure of different celebrated personages. Filled with veneration for the mother of Christ, they entertain no doubt of her virginity: they believe also the miracles of our Saviour, and those of the prophet Elias, whom they honour so far as to invoke him when they swear. If the prayers which they address to both are not heard, they imagine that they are unworthy of the favour which they ask. They worship saints and images, which they have sometimes in their houses, though this is contrary to the law of Mahomet; and they observe that fast which the Mahometans call Ramazan, from the name of one of their moons, but not in a very strict manner.

This is all the information that can be collected respecting the religion of the Druses. They are too ignorant, as I have already observed, to give us any further knowledge on this head; and it is impossible to draw a single word from their priests, who observe the most inviolable secrecy in every thing that concerns their worship. I conclude, therefore, that their dogmas are impenetrable mysteries. They do not require that implicit faith should be given to all their religious books; and indeed they do not agree with each other, as I was assured by a Maronite priest who had resided thirty years in the mountains of Castravent. He remarked that the priests disfigured their religious books,

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by tearing out some leaves, and inserting others, according to their caprice ; and that no Druse was ever admitted to their private assemblies.

According to some writers, the Druses are sprung from the descendants of certain French soldiers, who being conducted to the holy wars by a chief of the family of Dreux, retired to these mountains, from which the victorious arms of the Saracens were not able to expel them during the space of forty years. In the opinion of these writers, they followed the Christian religion till the priests who had accompanied them all died ; when, finding themselves deprived of their instructors, they united with the Mahometans, and insensibly fell into that worship which they professed. Such an idea, however, will soon vanish, when we are assured that the sect of the Druses subsisted in 1170, as we see by the Travels of the Rabbi Benjamin ; consequently it could not have its origin forty years after the Christians had lost Jerusalem, that is to say, in the year 1187.

Several French authors have endeavoured to reconcile in favour of their nation, if I may be allowed to say so, all the contradictions and difficulties that arise, when the origin of these people is derived from Count de Dreux, or at least from the remains of the French who escaped after the ruin of Jerusalem.

A book appeared not long ago, intitled, *The History of the Druses, a people of Mount Lebanon, descended from a colony of French*. Travellers who are acquainted with these people, and the territories which they inhabit, will find in this work a great number of errors ; and among other things they will no doubt reproach the author for saying, in the place where he speaks of the state and commerce of the Druses, that their country abounds with productions much superior to those of Persia
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and the East Indies. This writer, according to every appearance, followed the opinion of historians both ancient and modern, who have fallen into the same mistakes by copying each other successively. With regard to the idea of considering the Druses as the remains of a French colony, he demonstrates it in a very satisfactory manner, whilst he does not attempt to prove their descent in a direct line from the Count de Dreux: but his proofs have not the same authority when he endeavours to establish an intimate alliance between these people and that French lord.

If the Druses themselves ascribe their origin to some French families, this, according to the general acceptation, may be extended to all the Europeans, who are comprehended without distinction under the name of French. Several, it is true, say they were properly descended from natives of France; but I am inclined to believe that they derive this idea from historical books put into their hands by some French people who are connected with them by the interests of commerce.

The Druses all speak the language of the Arabs, which is the only one familiar to the different people of Syria.

In speaking of their religion I forgot to say that they never refuse Christians admittance into their mosques, even during the time of prayer; and in their presence they redouble their modesty and fervour, in order that they may appear more religious and devout. This permission, however, is not granted in the like manner by the Turks; or if they admit a Christian into their temples by a special favour, it is always after the hours of prayer.

The Druses are robust well-made people, and of a noble aspect, for which they are in part indebted to their education. They are accustomed from their infancy to hardships and fatigue.

When

When mothers lay their children in the cradle, instead of putting the pillow under their head, as is customary among us, they put it under their reins, so that the head remains in a hanging position. Wrapping up their legs afterwards with bandages, they bring the two calves together; taking care to extend their toes outwards; and this gives them, when old, that majestic carriage by which they are distinguished.

In their disposition they are naturally faithful and sincere. They are fond of the Europeans, to whom they perform every duty that humanity requires; and upon every occasion they defend and protect them as far as lies in their power. As they have a very great aversion to usury, they cannot endure the roguery of the Turks, and the avarice of the Hebrews.

The Druses have particular princes called Emirs, who are seven in number, and who in conjunction all govern the same country. This diversity of chiefs, whose opinions were often divided, engaged them in long divisions, which destroyed their tranquillity for many years. Having at length seen the danger of their misintelligence, which must have rendered it an easy matter for the Porte to subdue them entirely, they united some time ago; and agreed, by common consent, that one of them should possess the supreme authority, with the title of Grand Emir, or prince. The rest, in quality of inferior princes, are allowed a seat in the council; but it belongs only to the principal emir to decide respecting their deliberations. The Emir Mansur is at present invested with the sovereign dignity. After his death it will pass to his family; and if that should become extinct, it will devolve on one of the other six emirs, to be transmitted in the like manner to each succeeding race.

The city of Bareth, otherwise Beritus, is the capital

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capital of the country of the Druses. All the emirs have their habitations there ; but in general they reside with the grand emir, in the small village of Der-al-Gamar, which signifies the country of the moon. It is situated in the mountains, between the eastern part of Sayd and the north.

Though the Druses are considered as independent on the Grand Signior, they pay annually a small tribute to the Ottoman court, according to the distribution of their principal emir ; and this is the only shadow of authority that the Porte still retains over these people, jealous of their independence.

The wives of these princes enjoy a share also in the government, and continue to command after the death of their husbands ; but when they have children old enough to succeed their fathers, they resign into their hands the reigns of the administration.

Polygamy is permitted amongst them ; but they have only one wife at a time, whom they always choose from their own nation. With regard to their other women, they are slaves and concubines.

The dress of the Druses consists of a very short tunic, which scarcely reaches to their knees, made of goats hair and wool, and striped with different colours. Over this they tie several bands of stuff, disposed in the form of rays, among which there are some of gold and silver tissue. This kind of ornament, which they wear before and behind, terminates towards the reins : the sleeves of their tunic reach no farther than the elbow. Under this upper garment they have a pretty long robe of Turkish cloth, the sleeves of which extend to the wrist : their drawers are of the same stuff, but much narrower and shorter than those wore in other parts of the Levant. They use white shirts,

shirts, which in general are not cut after the Ottoman manner. The girdle with which they bind both these articles of dress close to the body, passes above the reins, and is composed of ten or twelve pieces of stuff or cloth; and they wrap up their heads in beautiful bands of several colours, which form their turbans. Their slippers also differ from those of other people in the east, and have some resemblance to our shoes, except that the leather of which they are made is red or yellow Morocco; that they fasten the straps with thongs of the same, instead of buckles; and that the upper leather rises a great way up the leg.

The form and colour of their clothes have such a conformity, that the Druses seem all to wear a military uniform: their princes, however, dress in a different manner, and in a great measure copy the Turks. The dress also of their priests has no relation with that in common use; they are distinguished by black, brown, and sometimes white clothes; they carry no arms, and their turbans are white and exceedingly high.

One might almost say that the arms of the Druses form a part of their dress; for they never lay them aside either in the time of peace or of war. They consist of a pair of pistols with a poniard, which they suspend from the fore part of their girdle; an axe, a large flat bottle filled with powder, a fuzee, and a cartouch-box, which hangs behind, containing twenty-four rounds of shot. They have very few horses, because they would be of no use among their mountains, in which they keep themselves fortified.

The dress of their women is much the same as that of the Turkish women, except that they wear on their heads a plate of silver, made in the form of a cone, and about a palm in breadth. Above it they fix a long veil, which descends half way down

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down the body, and which seems to add to their beauty and grace. When they have occasion to go abroad, they cover their face with it.

A thin delicate figure, so much admired in Europe, is not held in the same estimation by the Druses. These rude people prefer those of a large size : and as the desire of pleasing is natural to all the women of the earth, whilst the European ladies endeavour by rigorous abstinence to render their persons genteel, the female Druses strive to acquire by high living that plump and jolly appearance, which amongst them constitutes beauty.

OF THE KURDES.

The Kurdes are a people whose general residence is in Kurdistan. Some may be found also scattered throughout the Diarbeck, and different parts of Syria, where they live after the manner of the Arabs, transporting their tents from one place to another, in order to procure food for their flocks. They are almost all robbers by profession, and keep at a distance from frequented roads, that they may be better able to attack travellers. These Kurdes are the same assassins of whom William of Tyre speaks in his History of the Holy War.

We are not acquainted with these people but by the accounts which we have of their assassinating some of the most famous heroes of the Crusades. Their chief, *the old Man of the Mountain*, is considered as an ideal and fabulous being ; and the relations given us of him are treated as romances : but the reader will judge, from the following details, whether they do not belong to history rather than to fiction.

I must here observe, that the true etymology of the denomination of Assassins, generally given to the Kurdes, is not known. The Saracens, who called them so, were ignorant of it themselves.

Nevertheless, when we go back to the origin of the Kurdes, who at first inhabited the countries of Arfacia, we may conjecture that it might be derived from a corruption of Arfacidin.

However this may be, they abandoned their native country to escape from the fury of Mahometanism, which threatened their destruction. The weakness of the Greek empire, and the uncertain situation of the new conquerors of the east, gave them an opportunity of removing to Syria, where political affairs were then in a state of the greatest fermentation.

They had carried thither idolatry, which they were forced to abjure, at least in appearance, when the Caliph Omar conquered Damascus, and the rest of the province, which happened in the year 636 of the Christian æra. They then embraced the doctrine of Ali, because it had been admitted by their fathers; and they pretended to become zealous defenders of it.

This, however, was only a stratagem to prevent their too formidable conquerors from conceiving any umbrage against them. They perverted those tenets which they did not approve; and if they did not become sectaries, they adopted no fixed rules, or certain maxims; so that they might be considered, at the same time, both as Pagans and Mahometans.

Their first worship consisted principally in adoring the sun; which, in their idea, was the sole creator of the universe. They inclined themselves before his earliest rays, and retired when he set; carefully avoiding the approach of night, which they said was the empire of the demon. Such of the Kurdes as have preserved this religion of their ancestors are called Chamfis, or Solarins.

These people, on their arrival in Syria, chose for their residence, in preference to any other spot,

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the middle of those mountains which on the east separate the cities of Tripoli and Tortosa. This rugged country, which nature has rendered almost inaccessible, though it is, at the same time, rich and delightful on account of the fertility of the soil, and the coolness of its valleys, they still farther fortified by erecting in it several strong citadels. In this peaceful retreat population increases; several villages were formed; and the inhabitants in process of time amounted to sixty thousand.

The Saracens seemed to shew no uneasiness on account of the neighbourhood of these Assassins; either because they believed them to be sincerely attached to their religious principles, or that they were contented with receiving from them a moderate tribute; while they hoped at the same time, to derive considerable assistance from them when engaged in war.

The difficulty of conquest, or rather the dread of risking much to acquire little, determined the princes engaged in the crusades not to molest them. It was reserved only for the Templars to render them tributary, and to draw from them annually two thousand gold ducats. But I shall explain hereafter why the one did not attempt to subdue them, and why the others tolerated them.

When they quitted their original country, they were guided only by caprice, or rather by a mutual agreement which supplied the place of government; and, according to the system of their wandering life, it was not difficult for them to remain thus united.

Their manner of life in their new establishment was at first simple and happy: employed wholly in the care of their flocks, they subsisted, like the Arabs, on the produce which they derived from them.

When they began to multiply, they thought proper to elect chiefs, to enlighten them by their advice,

advice, but not to command them. From a diversity of schieks, however, there resulted a diversity of opinions, which was likely to be attended with serious consequences ; and as the surest means of guarding against this danger was to give the superiority to one of them, and as this was agreeable to the usage of their ancestors, they chose one man of acknowledged wisdom, brought to maturity by experience, and capable of terminating with equity any differences which might arise amongst them. This chief was called Gran-Schick ; that is to say, the old Schiek, a title which may be applied even to a young man ; since that word in the Arabic language means nothing else than a person of sound sense, and qualified for giving good advice. To the name of schiek, they added that also of Del-Gebel, which signifies of the mountain.

It may be here proper to rectify a mistake of Marco Paulo, a Venetian author, who, confounding epochs, ascribes the title *Old Man of the Mountain* to the chief of the Assassins, at the time when they inhabited Arfacia.

The Assassins to whom he alludes were conquered by Alo, brother to Mangou, grand khan of the Tartars, in conjunction with Haithon king of Armenia. Their united arms were detained for seven years before a citadel which they thought impregnable ; but which when taken, though dearly purchased, gave the last blow to the power of the Assassins.

Having rectified an anachronism which it was of importance to make known, I shall now return to the new schiek, who by little and little acquired more power than had been at first granted to him. Every thing, it is true, contributed to inspire him with ideas of this usurpation. The Assassins, when once settled in a fertile country, which they did not wish to extend, lost much of their primitive energy ;

energy ; and becoming more timid before the eyes of a chief from whom they were never absent, they seemed in some measure to present their hands to the chains which he had forged for them. Neither merit nor wisdom obtained sway any longer ; and their elections, which were preserved only in order that they might appear to act according to law, were regulated and directed by superior force.

We shall now see how this passive subordination disfigured the character of these pastoral people so far as to render them odious, not only to their neighbours, but also to distant nations. This change took place about the beginning of the twelfth century.

The schiek, or old man, being perfectly sensible that arbitrary power cannot be durable unless it is respected ; and knowing at the same time the spirit of the people, and that any thing might be done amongst them by religion, he made that the instrument of his villany. His adherents therefore preached up to the Assassins, that as he represented the Creator of the world, it was necessary they should pay the same obedience to him as to the gods, without examining the nature of his orders ; and that an implicit acquiescence in his desires could alone procure them after death eternal felicity. These strange maxims, which enchained even the thoughts, were calculated to produce a multitude of crimes ; and on this account, the sensible part of the nation heard them with a secret horror : but it was easy to cause the greater number to adopt them. A school was established for teaching them to certain select youths, from whom the schiek expected the blindest obedience.

He purchased children from their parents, whom he loaded with presents if they were free, and to whom he gave liberty if they were slaves.

These children were educated in sequestered places, and permitted to have no correspondence whatever

whatever but with the schiek and their masters. They were surrounded by pleasures in their infancy; and care was taken to mix with their instruction every thing that could tend to destroy the irksomeness of it, and to render it amiable. The study of languages, and the manners of foreign nations, formed a principal branch of it. Their young hands were taught to handle a poniard with dexterity; and those sentiments of pity which often avert mankind from crimes, were checked in their bosoms as soon as they began to appear. Torture, punishments, and death were represented to them as desirable objects, which would be infallibly rewarded by eternal happiness.

When this course of education was finished, the old man of the mountain sent these young fanatics in quest of Christian lords, or Saracens, with orders to destroy them wherever they could find them. Hatred, compliance with the wishes of their friends, and sordid interest, were in turns the motives which induced them to commit the most horrid assassinations. When they had effected their purposes, these young emissaries returned to the schiek with that air of satisfaction which is inspired by the most exemplary virtue; and, as a reward for the success of their efforts, they were allowed to retain the poniard with which they had been armed.

If they were at first successful, they became inspired with more intrepidity and ardour; and they were then entrusted with the execution of more difficult and important enterprizes. They dispersed themselves into every part of the world, either separately or in bodies; and assuming the character of illustrious personages, or appearing under the dress of misery, and sometimes even under that of monks, they almost always found means to accomplish their execrable ends.

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Some of them indeed fell into the hands of justice; but the force of torments could never make them discover their accomplices, or tell the name of their chief: their secret died with them; because, by revealing it, they imagined that they should lose all the fruits of their former merit. This multiplicity of crimes rendered famous the names of Assassins; which was at first employed to distinguish those malefactors, called by the Latins *ficarii*; that is to say, people commissioned to commit murder; and which custom has since applied to robbers on the highway, otherwise called *grassatores*.

The schiek of these Assassins never went abroad but when attended by a numerous escort of his people, preceded by an archer, who brandished a javelin crowned with poniards; and two soldiers, one of whom sounded a trumpet, while the other cried out with a loud voice, *Shun the approach of him, who bears in his hand the destruction of kings*. The people however never retired, because they well knew that the intention of these pompous words was only to inspire fear, humility, and respect.

Indifferent to the pageantry of titles, the schiek ridiculed the Latin Christians, who seemed to glory in them; and this will not appear astonishing, when we consider that the terror of his name had, in some measure, rendered all kings, princes and courts tributary to him. His principal ambition consisted in making himself formidable to all Europe. He was flattered by presents, because he was naturally avaricious; and he considered them as a mark of homage, which the terror of his name induced people to offer him.

Those who wished to gain his favour could not pay their court to him in a more effectual manner, than by boasting how much his subjects were devoted

voted to his service ; and of this he gave the following proof to his friend the count de Champagne. Having met one day on the road leading from Tyre to Antioch, they began to converse on the fidelity which people ought to shew towards their prince. In a little time after, they arrived at the bottom of a tower, upon the top of which there were several Assassins ; and as soon as the schiek saw them, he made a signal with his hand ; when one of them threw himself forward with the velocity of lightning, and falling on the ground, expired at his feet ; while the count de Champagne was obliged, through policy, to bestow the highest praises upon this foolish act of obedience.

Some authors have doubted the existence of these martyrs to submission, which is too well established by the authority of history. But without accumulating quotations, I shall content myself with giving a list of those numerous Christian heroes, whom the hopes of an immortal crown conducted to such cruel punishments. These people, however, had been educated in the bosom of liberty. Why therefore is it less credible, that a few individuals of the mountains of Syria, brought up in private, amidst silence and slavery, and seduced by the flattering idea of future happiness, should precipitate themselves in the arms of death, through a blind obedience to the dictates of their chief ? Without the most convincing and repeated proofs, can we believe that a bashaw, powerful by his wealth, strength, and credit, should humbly submit his neck to the sword or rope of a simple capigi-basci, in consequence of an order from his sovereign ?

Do we not know to what excess of madness Mahomet carried his followers ? A passage of the Koran, which promised them an inexhaustible store of pleasures, armed them against the Christians, and

and made them desirous of expiring amidst the fury of battle.

The sacred law granted rewards also to those Hebrews who vanquished their enemies; and the favour of Heaven was extended even to their posterity.

I may venture to affirm, much to the shame of the eastern empires, that the establishment of the Assassins, and their future conduct, were owing in a great measure to the behaviour of the crusaders; because, being authorised in their mission by papal indulgences and benedictions, they thought that every thing they did was lawful, and that by murder and rapine they should secure a place in heaven. The expeditions set on foot for the deliverance of the sepulchre became so prejudicial to manners, that if the christians did not change their religion, they readily adopted the vices of the conquered countries, while they retained their own; and from this double source of corruption proceeded all those infamous actions, which the historian cannot relate without blushing.

Those people called Assassins had not yet become a prey to them; but they were threatened: and this was a sufficient reason for the schiek to have recourse to cunning and treachery, which are the usual weapons of the weak.

The principal Latin lords soon began to dread him whom they had before despised. The name of the Old Man of the Mountain caused an universal terror; and some even came and offered him an annual tribute, provided he would warrant their safety. The higher they were in dignity, the more occasion they had to be afraid; because the schiek, who aimed only at the lives of illustrious personages, seemed to have no great desire for disturbing the repose of ordinary people.

Had not the standards of the Christians been disunited by some misunderstanding, these blood-thirsty

thirsty people might have been easily exterminated: but warriors, whom jealousy of each other's success, and a desire of precedency, had rendered enemies, thought it necessary, for the purpose of gratifying their personal vengeance, to preserve the Assassins. Having purchased from the schiek the right of breathing, they soon after paid him for the death of a rival; and these acts of perfidy became in process of time too common. It appears even probable, that the Templars had no other end in view, when they subdued these people, than to employ their villany for their own purposes.

Raymond II. count of Tripoli, was murdered by these Assassins in 1151. A great quarrel having arisen between him and the countess Odierna his spouse, Baldwin III. king of Jerusalem, who was then at Antioch, came to Tripoli with queen Melisenda, his mother, and sister to the countess, for the express purpose of reconciling the husband and wife; but their mediation having failed of success, they finally agreed that the queen should carry the countess Odierna along with her to Naplousa, which she made the usual place of her residence.

That he might not be deficient in the duties of politeness and chivalry, count Raymond accompanied the two princesses to some distance from the city; but he had scarcely quitted them, when he found himself attacked by a band of Assassins, who stabbed him. A soldier in his train perished while attempting to defend him, as well as Rodolphus de Merle, whose birth and high qualities were much boasted of. This nobleman was one of those who was proposed as husband to the widow Constantia, princess of Antioch; but his offer had been rejected.

As this murder could only be the effect of the basest treachery, every method possible was tried to discover the authors of it. King Baldwin and queen

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queen Melisenda were too well known for their integrity of character, to give the least cause for suspicion: but the countess was far from being so irreproachable. She had never loved the count; she had more than once manifested her aversion to him in the most indecent manner; and some menaces which she had suffered to escape from her in a fit of passion, when Raymond, informed of her amorous intrigues, took the liberty of reprimanding her with severity, had been overheard and remembered. All this was sufficient to establish the strongest presumptions against the countess; but those who suffered themselves to be seduced by external appearances, thought they saw several circumstances which were very much in her favour. She had immediately returned on the news of this melancholy event; and had in some measure bathed the bloody corpse of her husband with her tears: she had even given orders respecting those honours which were paid to him at his funeral; and had raised a monument to his memory, which ought to have immortalized her grief.

The partisans of the countess, who well knew that one suspicion may be removed by starting another, spread a report that the count had been murdered by the Syrians who inhabited Mount Lebanon. As it was supposed that these people had occasioned the death of the count de Pons, father of Raymond II. they had been attacked by the son with all the animosity of revenge: and it is not astonishing that they, in their turn, should gratify their resentment by means of these Assassins. Such a report might have perhaps obtained some credit, had not seventeen years elapsed since the punishment of the crime; and for this reason the writers of that period were never able to justify the countess.

But whether this woman was guilty or innocent, she nevertheless enjoyed the spoils of her husband.

King

King Baldwin and queen Melisenda, his mother, made all the subjects and vassals of the county take an oath of fidelity to her, until the moment when Raymond III. her young son, should be capable of governing himself.

Amongst the different schieks who successively governed the Assassins, there was one who was desirous of reading the New Testament. Melted by the simple and affecting morality which it contains, he wished to have some priests capable of explaining to him the tenets of the Christian religion. Being at length perfectly converted by their instructions, he resolved to establish Christianity in his dominions: but this could only be the work of time; and the schiek knew too well the spirit of the people; who, through custom, are every where so strongly attached to their religion, that it is dangerous to attack it openly, even in a country of slaves. At first, therefore, he endeavoured to prevent the Mahometan orators from multiplying too much; and, under a pretence that they were useless in certain places, he diminished their number. The fast of Ramazan was abolished; but the Bairam was preserved, and people were permitted to drink wine, and to eat pork: so that in a short time no distinction was made between those kinds of food which the Koran calls impure, and those which are not; and in all this the schiek affected to set an example to others.

Christian missionaries came afterwards and preached up the excellence of the Catholic faith; while the people, who ran to hear them through motives of curiosity, retained the most striking maxims of it. Being enlightened by degrees, they plainly discovered the imposture of Mahometanism, and wished to become Christians: but it appears still doubtful whether the Assassins were ever perfectly instructed; since, at the time when they

they were about to be converted, they retained their first institutions in their utmost vigour. The European priests were, perhaps, afraid of disgusting them by representing the article of interest as incompatible with the spirit of Christianity; or they rather foresaw that the schiek would not fail to oppose the example of the crusades to their precepts. Those, indeed, who from the remotest parts of Europe had come to disturb the peace of another hemisphere, to dethrone lawful princes, and to cover the plains with slaughter and desolation, could no longer say that their God had founded his law upon concord and mutual love; that he commanded mankind to respect each other's property; and, above all, that he abhorred the shedding of human blood. However this may be, the schiek, in 1173, sent an ambassador to Alaric, king of Jerusalem, to inform him that he intended to receive baptism, together with all his people.

This envoy, named Boaldelle, was a man of great eloquence, integrity, and prudence. He was favourably received by the king, to whom he explained the object of his embassy, mentioning at the same time some demands of his lord; and amongst others, that the schiek, when he embraced Christianity, hoped to be freed from the annual tribute which he paid to the Templars, on account of his being an infidel; and the cession, or rather restitution, of several fortresses, which had been taken from him on the frontiers. Alaric granted every thing to favour a conversion which filled him with joy; and he even resolved to pay the Templars two thousand ducats of gold, should avarice prevent them from forwarding his religious views.

After residing some time in Jerusalem, Boaldelle took leave of the king, in order that he might return to give an account of his mission to his master: but on departing from Tripoli, the very moment

ment he had entered the territories of the Assassins, he was invested by some of the Knights Templars, and stabbed by Gautier de Mefnil, who was already known by several acts of villany.

Their motive for committing this black action was, the fear of losing their tribute, and of being obliged to restore all the fruits of their ancient conquests, in case the old man of the mountain should accomplish his project. The king of Jerusalem, struck with horror at the atrocity of a crime which was contrary to the laws of nations, and the respect due to royal majesty, determined to punish the perpetrator of it. Gautier was therefore seized by open force; and being conveyed prisoner to the castle of Tyre, he was formally tried: but Alaric happening to die when sentence was about to be pronounced, no farther notice was taken of the affair; and the Assassins, become furious by this impunity, broke off all intercourse with the Christians, and swore eternal hatred against them.

In 1192 they caused the marquis of Corrade, prince of Tripoli, to be murdered; but it must be owned that he brought this misfortune upon himself by his conduct. A vessel belonging to the Assassins being driven into the port of Tyre by a storm, the marquis seized the cargo; and he was even strongly suspected of putting the captain to death, as he disappeared suddenly. Corrade had no reason for treating a people tributary to the Templars as enemies: but the passion of interest pays as little respect to the rights of treaties, as to those of hospitality. It was an established custom to confiscate all the vessels shipwrecked on the coast; and the usurped claim thence arising, was often extended, with the utmost barbarity, to those even which sought shelter in any of its harbours from the violence of the elements.

The schiek sent to require that the vessel and merchandize might be restored, and that some compensation

compensation should be made also for the insult : but this application produced no other effect than that of irritating Corrade ; who, on receiving a second message, threatened to throw one of the ambassadors into the sea. After the character which I have already traced out of those princes who were engaged in the crusades, one will not be much surprised at this excess of violence.

The schiek, not being able to revenge himself by open force, put in action the usual resources of his treachery. He dispatched two of his most faithful subjects to Tyre, who pretended to go thither with an intention of embracing Christianity ; and who, having found means to ingratiate themselves with Corrade, were admitted into his service.

By conducting themselves with great art and address, they soon gained the affection of their new master, who caused one of them always to accompany him ; and taking advantage of this favourable circumstance, they at length stabbed him.

Different motives were assigned for their committing this murder. Some considered it as the effects of the resentment of Anfrede de Toron, whose wife Corrade had carried away, under a pretence, that, as she had married him when only between seven and eight years of age, her consent could not have been free. Others said, that it was owing to Richard Cœur de Lion, king of England, to whom the Marquis had refused his sister in marriage. However this may be, it was not possible to draw any confession from the two Assassins. I have already mentioned the reason why these people, even when exposed to the most excruciating tortures, never revealed the secrets of their prince. The true cause, therefore, of the assassination of Corrade would have been still unknown, had not the schiek himself discovered it by his letters ; which Brompton an English historian, has preserved.

The Assassins rendered themselves more and more formidable; so that in 1199 they kept the count of Tripoli in a kind of dependence, as appears from a charter of the diplomatic code of the order of Malta, in which the count of Tripoli, Bohemond I. declares, that he abandons the domain of Maraclea and Carmel, through a dread of the schiek of the Assassins, *pro timore domini Assassinatorum*; which cities had before been given to the Knights of the Hospital. It is probable that this terror was much increased by the death of Raymond, the last son of Bohemond, a young prince of great hopes, who was killed in the church of Notre-Dame at Tortosa.

Vitriaco considers it as one of the favours of Heaven, experienced by the Christian army during the siege of Damietta, that it saw none of its chiefs fall by the treachery of the old man of the mountain.

The emperor Frederic II. that great man, whose life the modern Italians would doubtless have written, had it not been for the difficulties which they must have met with, was a friend of the old man, and always kept up a private correspondence with him. This intimacy made the emperor be suspected of having employed these Assassins to murder the duke of Bavaria, who had fallen into disgrace: but this was a mere popular report, spread abroad by his enemies to render him odious at the court of Rome. Frederic had a great soul, and was consequently incapable of treachery: but as he had formed some designs against Syria and Palestine, it was his interest to be on a good footing with the Assassins. In 1232 he received, in Europe, ambassadors from them, to whom, in conjunction with the envoys of Meledin, sultan of Egypt, he gave a splendid entertainment.

To

To disgrace the memory of Frederic, it has been mentioned that the council of Lyons, in 1245, particularly alludes to him in its famous decree, by which it excommunicates, and deprives of all their dignities, the partisans of those people called Assassins.

Several French historians relate, that an old man of the mountain had sent to the court of Lewis IX. some years before the departure of that prince for Syria, two Assassins for the purpose of stabbing him. They assign various motives for this attempt; but the old man being seized with remorse, quickly dispatched two other emissaries, to desire the king to be upon his guard, till the first order should be revoked. I should have taken no notice of this anecdote, had it not been believed by several celebrated writers. It has, however, been clearly proved to be false; and later authors are unanimous in rejecting it. How, indeed, could it have escaped the Sieur de Joinville, who lived under Lewis IX. who accompanied him in all his expeditions; and who has not omitted the smallest detail respecting his life? The pretended project of assassinating his master, and the remorse of the old man of the mountain, had they been true, were certainly worthy a place in his memoirs.

One will, no doubt, be here astonished to see to what excess the power, or rather audacity, of the schiek had arrived. Imagining that the unhappy affair of Damietta had struck some terror into the mind of Lewis IX. he took the opportunity of his passage to Acre, to demand from him the usual contribution, which, he said, the princes of Syria, the emperor, the king of Hungary, and the sultan of Egypt, paid him, in order that their lives might be secure. Lewis IX. rejected this rash demand

without fear; and in that did what a king of France ought to do.

This bold refusal could not be agreeable to the old man of the mountain, who would certainly have sought to be revenged, had not a political event engaged him in other views. The Mamelucks having become powerful in Egypt, threatened the Saracen lords in Syria, without even excepting the prince of Damascus himself. The infidels, therefore, thought it necessary to implore the assistance of the Christian arms; and for this purpose they sent ambassadors to the crusaders.

As the interests of the schiek were not distinct from those of his neighbours, he found himself obliged, like them, to stoop; and dispatched the flower of his court to the king of France, who still resided in the city of Acre, not to demand tribute in an imperious manner, but humbly to request his friendship and protection. Amongst the various presents which he sent to Lewis, there was a superb chess-board, formed of rock crystal, produced in the mountains of his country, and ornamented with gold and amber. By a second embassy, much more solemn than the first, he sent one of his own shirts, as being that part of his dress which is nearest the body, and a ring from his finger inscribed with his name; which altogether were a symbol of the strictest friendship, and most intimate alliance.

Lewis IX. testified the highest satisfaction on receiving this embassy, and that, says Joinville, from a spirit of religion. He wished to surpass the generosity of the old man by magnificent presents, which consisted principally of scarlet cloth, gold cups, and other vessels of silver. Ivon de Bretagne, a Dominican friar, was commissioned to deliver them: by choosing a monk for ambassador he hoped to bring back the Assassins to their former

mer project of embracing Christianity ; but the remembrance of the fatal adventure of Boaldelle, still fresh in their minds, made them reject the instructions of the missionary.

That happy period, so favourable to the states of Europe, at length arrived, when the Latin Christians found themselves obliged to abandon Palestine and Syria, carrying with them the vain titles of their usurpations. This happened in the year 1291.

The Assassins, who, as I have said, had entered into the general league against Melec Seraf, sultan of Egypt, were involved in the bloody defeat of the crusaders. Their citadels were dismantled, their habitations destroyed, and themselves driven from their territories ; and Heaven thus punished these petty, impious, and malevolent people, whom it had employed as the executioners of its vengeance for six hundred and sixty years.

Being left without a chief, without laws, and without any fixed place of abode, the Assassins dispersed themselves into different countries. The greater part of them being originally from Curdistan, returned thither, where the remembrance of their ancestors tended in some measure to alleviate their misfortunes ; for though these people are naturally fond of wandering, they never forget their original descent : so true it is, that the love of one's country is an innate principle in the heart of man.

Some of them, and particularly those who were in the greatest misery, or most inclined to a free and rural life, incorporated themselves among the Bedouin Arabs of Syria, with whom it was easy for them to live in harmony, as being followers of the doctrine of Ali. They are still distinguished by certain idolatrous practices which they have mixed with Mahometanism.

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The most opulent part of these people returned to that mountain which rises between the cities of Aleppo, Antioch, and Alexandria, called in the Turkish language Arfiz Daghi, that is to say, the Mountain of the Assassins.

In this new establishment they admitted amongst them the Kurdes Jesides, whose origin was the same as their own. The religion of the one changed that of the others, and the Assassins became Jesides.

This word Jesides has the same signification as Jesuits, or adorers of Jesus; a name given to a sect of the Kurdes, because they believe in the coming of Christ, but only as a prophet. They worship the virgin, the apostles, and some privileged saints. The two principles, good and evil, are the chief basis of their religion: God is the author of good, and the Demon the author of evil. The latter appears to be more feared by the Jesides, as they imagine that he will one day make his peace in heaven, and that his influence over mankind will be then greatly augmented.

One may easily see that this assemblage of whimsical tenets is only a mixture of Mahometanism, idolatry, and Christianity. The Jesides, however, abhor the Mahometans; and they have not much more esteem for the Christians. It is always dangerous to meet with them. On this subject I shall quote what happened to Mr. Edward Purnell, the English consul, and agent for the East India Company at Alexandretta. Returning one day from Aleppo, he went to observe a volcano, which is pretty near to Arfiz Daghi; and falling in with a company of the Jesides, they surrounded him, and obliged him to sacrifice a cock to the devil, which he did in order to save his life. It would appear from what Mr. Purnell added, that the Jesides adore their mischievous deity under the form of fire;

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fire; and in that case Vulcan might supply them with an image.

The Abbé Sestini makes mention of these Jesides, whom he found in great numbers in Diarbeck, where they inhabit the Gebel-Sengiar; and he speaks of them as of a people malicious, and formidable to every person who is not originally a Kurde.

To conclude this chapter on the Assassins, I shall observe, that, by uniting themselves with the Jesides, they confounded their religion, their manners, and their laws, and formed only one nation; so that the Assassins, or Jesides, signify, at present, the same thing.

As Kurdes, the Assassins have preserved their propensity to plundering, which they have in common with all wandering people; but they no longer support, as subjects to the old man of the mountain, those infamous principles of making obedience to consist in committing crimes. If they are still guilty of murder, this must not be attributed to a systematic spirit, but to a fondness for plunder, which appears to be encouraged by the weakness of the neighbouring governments.

OF THE METUALES.

THE Metuales, or Mutuales, are a people dispersed in great numbers all over Syria; and are thus named from Mutual, a celebrated captain, who destroyed the ancient religion of the Persians, in order to substitute Mahometanism in its stead. The Mutuales, therefore, are Mahometans, but schismatics.

They admit the Koran as a sacred book; Mahomet as the first of prophets; and venerate Jesus Christ, after the manner of the Turks.

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They differ from the ancient believers in only one point, which is the succession of the doctors. Whilst the latter, called Sinnins, or Legistes, reckon as immediate successors of the prophet, Abubeker, Osman, and Omar; the Metuales acknowledge none but Ali, distinguished among all the disciples by his skill in war, and his knowledge in letters. This point was contested between both parties by the force of arms; and torrents of blood were shed in the dispute. Hussan and Hussein, brothers and successors of Ali, perished by the hands of the Legistes: the Mutual, who inherited their domains, adopted also their madness and prejudice. He inspired his party with sentiments of hatred, which a long series of years only increased; and such is the blindness of fanaticism, that the Metuales think they perform an action agreeable to Heaven when they sacrifice a Sinnin.

These Sinnins are not the only persons whom the Metuales consider as impure. All religions, without distinction, appear to them worthy of the same contempt. They must be extremely hungry before they can be induced to eat with a Christian.

Should an European by chance put his lips to any of their cups, they immediately break it to pieces, by dashing it on the ground; and if the vase is of metal, they plunge it several times into boiling water, invoking the name of God, and that of his prophet.

When they purchase any provisions in the Christian or Mahometan markets, they dip them three or four times into the mud, for the purpose, as they say, of purifying them.

Being firmly attached to their worship, they keep at a distance every profane ceremony that might distract their attention while divine service is performing; and on this account people are forbid

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forbid to sing when they are engaged in prayer. They are very punctual in paying a tythe to their ministers, who, having employed such part of it as may be necessary for their subsistence, distribute the rest among the poor. Sodomy, abhorred by these people, is always punished with death; and money among them cannot, as in Turkey, save the life of the criminal. The Metuales observe the fast of the Ramazan with more strictness than the Legistes; and it is in this month particularly, that they endeavour to find out some victims, the blood of which may expiate their faults before Mahomet. Great care is then taken, in the governments where they live, to avoid meeting them; and if they are in the least suspected of murder, they are put to death without any trial whatever.

In Syria, they have different schieks, or chiefs, and possess there several towns and fortresses but as tributaries to a bashaw, to the princes of the Druses, or to some other governor of the provinces. The reader will find, in the chapter on the city of Acre, how the policy of Daher-Omar made them quit the district of Seyd, in order that they might range themselves under his banners.

The Metuales are above the middle stature; they have robust constitutions, and are indefatigable in war. I shall say nothing of their dress or their manner of living, as in both these they have a great resemblance to the Arabs.

There is, perhaps, no country in the world where the women are held in less consideration than among these people. A Metuale priest lends his wife to a friend, as he would lend his horse; and, when in want of money, he lets her out for a month, or half a year. No disputes respecting the children ever result from this traffic: they must be maintained by the person who borrows
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the woman; because the produce of a field belongs always to him who has sown it: and if any altercation arises between the parties, they trust to the honesty of the woman to settle them. I must observe, that the Metuales do not think that they offend God by this depraved conduct: when reproached for it, they reply, that every one has a right to dispose of his property as he pleases.

OF THE NEZEIRES OR NAZARENES.

THE Nezeires form a particular sect in Syria, who live dispersed among the Mahometans, the Druses, and the Christians. It is observed that they testify much affection for the latter, whilst they abhor the Mahometans, and all those religions that are founded on it.

They adore God, and believe in Jesus Christ as a prophet, chosen to instruct mankind and to give them laws. They address their prayers indifferently to the apostles, the Virgin, and the ancient prophets. They perform baptism by immersion, which is always attended with great ceremony, and the noise of a drum: but they pronounce no words over the child.

They celebrate the Nativity, the Ascension, and some other festivals established among the Catholics of Europe: but they have one very singular, which they call the *matrix*. During this solemnity, they may be seen saluting the women with holy respect, prostrating themselves before them, and embracing their knees with great affection. On this account these people are called the adorers of the *matrix*.

The Nezeires, in vindication of this practice, say, that they do not mean to bestow upon women that adoration which is due to God only; but
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that they think themselves obliged, through gratitude, to venerate the second cause of their being and existence.

In every place where they reside, they have a schiek, or chief of their law, who offers up divine sacrifice for them, and blesses unleavened bread, wine, and dried figs, which the assistants divide among themselves when they go out from the temple.

Libertinism is established into universal custom among the Nezeires; and, besides other depravations, they permit women to be common. On the day of circumcision, which begins their year, they assemble them all in the hall of sacrifice; and having shut the windows, and extinguished the lights, the men enter; and each takes that woman whom he first lays his hands upon, without giving himself any trouble whether he knows her or not.

This abomination is renewed several times in a year, and particularly on the festival of the *matrix*, in memory of the creation of man and woman. It is customary for the chief of the law to assist at this ceremony with his wife, who is obliged to mix in the crowd with the rest.

It is believed that these Nezeires may be a remnant of the ancient Ebionite heretics, who, according to St. Epiphany and other fathers, sacrificed with unleavened bread, and committed a thousand infamous actions in their assemblies.

These people are subject to bashaws, princes, and governors of provinces. They are known also in Syria under the Arabic denomination of *Cirfundre*, which signifies conceived and formed by extinguishing the lights.

OF THE TURKS.

AS these people are at present sufficiently well known, I shall not enter into any detail respecting their manners and customs : but, that I may not altogether omit the article of their religion, I shall give an account of it from the intelligent author of the notes added to the travels of Mr. Le Bruyn.

It is generally believed that the various sects found among the Turks amount to seventy ; and more might be found, if people would take the trouble to examine them closely. There are two, however, more prevalent than the rest ; that of the partisans of Mahomet, and that of the followers of Ali.

All the Turks, in general, belong to the former, and the Persians to the latter ; and their difference of principles has rendered them irreconcilable enemies.

The Persians are so much attached to the interpretations which Ali has given to the text of the Koran, that they prefer the disciple to the master, and consider him as having been more enlightened. The Turks, on their side, reproach the Persians with having altered the book of their law, and pointed it in a wrong manner. On this account all the Korans found at Babylon, when it was taken by the sultan Amurath, were transported to Constantinople, and shut up in the seraglio, with an express order that they should not be opened under the pain of malediction. So great an animosity prevails between these two sects, that they never give each other quarter in war : and it is said, that the Persian slaves are excluded from serving in the seraglio, whatever good qualities they may have.

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The Persians in their turn shew an equal aversion to the Turks; and treat with the utmost contempt the three Turkish doctors, Abubeker, Osman, and Omar. At every marriage celebrated in the country, they make three figures of these doctors, with paste, or sugar; which they place at the door of the bridegroom, to remind the guests that they must consign to them all the vicious inclinations with which they might infect the young couple: and when the people have entered the house, they finish this ceremony by breaking them in pieces. These are the most important articles by which these two sects are divided.

The Persians reject also as apocryphal, certain verses of the Koran; and they wear green slippers, which the Turks consider as a great abomination. They do not think it lawful for people to wash their feet. As they drink wine without much scruple, they make no distinction between clean and unclean food; and they are persuaded that it is not necessary to assemble in mosques to repeat their prayers. These different articles have been copied from an authentic sentence, which the musti Cessed-Effendi pronounced against a governor of the king of Persia, and which is to be found in Rycaut.

The other sects which divide the Mahometans are considered as orthodox. One of these is that of Hamisse, of which the Turks and Usbeck Tartars are followers; the Arabs form another called Seaffie; and the third, named Malechie, includes the people of Tripoli, Tunis, Algiers, and some other parts of Africa. These three sects, however, differ only in certain ceremonies practised by their doctors.

Their usual disputes in religion turn upon the attributes of God, free will, predestination, and the merit of good works: the manner in which
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God will appear visible in heaven; on the prescience of the Deity; and several other points of theology and metaphysics. They carry controversy and argument to a very great length, in order to astonish those who think them ignorant, and hostile to literature. As I cannot however here enlarge farther on these objects, I must refer the reader, for more information, to *Rycaut's History of the Ottoman Empire*, or to those travellers who have written on this subject.

I shall nevertheless add here what a Turkish author, translated by Mr. de la Croix, tells us respecting the Mahometan sects, which he reduces to five principal ones. The first, composed of the people of the law, maintain that there is no salvation but to those who embrace Mahometanism. The second, consisting of the dervises and other religious people of the like kind, pretend that divine grace, added to good works, may save mankind without the assistance of the law. The third require only meritorious actions. The fourth, resting their hopes on moral virtue, and admitting to eternal happiness all men of probity without distinction, whether Mahometans, Jews, or Christians, entertain the same sentiments. The fifth, and last, in which is united the most virtuous part of the Turks, deny free will; and assert, that the actions of mankind are directed entirely by predestination, and that they cannot command even their own ideas.

Since the admission of the Koran, there has arisen amongst its followers, and especially among the Arabs, a prodigious number of commentators, which must have produced as many different opinions as it was possible to discover interpretations; and as these books, which were every day doubled, would consequently have multiplied without end, Mahuras, the successor of the first disci-
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ples of Mahomet, in the principality of the Saracens, wished to check the progress of this dangerous evil. He therefore caused all that had been written on this subject to be carefully collected; and assembling the most enlightened of the doctors in Damascus, he submitted to their inspection a multitude of ill-digested commentaries; which, having undergone a thorough correction, were soon reduced to six volumes only, under the title of *Zunās*, or the Law Renewed. These volumes are still the oracles of the Koran; and after this compilation was made, all the other works, which had tended to foment division in religious matters, were thrown into the fire.

OF THE HEBREWS.

TWO kinds of Jews are found in Syria and Palestine; one of which are originally from these countries, and the other foreigners. A diversity of religious systems divides them, as well as all the other nations on the earth, who give too much importance to the spirit of theological dispute. They are distinguished into Talmudists, and Caraites, or enemies of the Talmud: and such is the inveterate hatred of the latter against the rest of their brethren, that they will not suffer them to be interred in the same burying-grounds, where all mankind in the like manner must moulder into dust.

CHRISTIAN RELIGION.

IF the Christian religion is divided into a great number of sects in Asia, they are no where so numerous as in Syria. Some Christians there have permanent habitations; such as the Latins, the Maronites,

Maronites, and the Catholic and Schismatic Greeks: but others, such as the Ethiopians, the Abyssinians, the Cophts, the Armenians, the Georgians, and the greater part of the Greek Schismatics, who have all churches and monasteries at Jerusalem and other places, are continually going backwards and forwards, in order to visit some of them.

Latin Christians are found in the cities of Bethlehem; in St. John in the mountains of Judea; in Nazareth; and in various other places. Though originally natives of these countries, they follow strictly the Latin rites, being instructed in the tenets of the fathers of the Holy Land.

The Maronites are Christian Catholics, who appeared to me to be very numerous in Syria, and, above all, towards Mount Lebanon. Authors are not agreed respecting the time when they embraced Christianity; though M. de la Roque thinks this epoch very ancient; and places the origin of the Maronites, whom he derives from St. Maron, at the beginning of the fifth century. This denomination, therefore, would signify a people instructed in the science of St. Maron. They have always formed a distinct body, and have kept themselves separate from all the other sects by which the eastern church is divided. Cardinal Baronius once adopted this opinion respecting the origin of the Maronites: but in his *Annals*, which appeared afterwards, he makes them to be descended from a certain heresiarch of the same name. In this he has followed the idea of William of Tyre, the first Latin author who speaks of them. Cardinal Vitri entertains also the same sentiments: but they have all three erred by giving too much credit to Eutichius, patriarch of Alexandria, a fabulous writer of doubtful veracity, who lived in the ninth and tenth centuries.

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The Maronites have a patriarch, who takes the title of Patriarch of Alexandria, and whose usual residence is in the monastery of Canubin, at Mount Lebanon.

The Greek Catholics principally inhabit the mountains of Castravent; and their patriarch assumes the same title as that of the Maronites. Their present patriarch is Theodosius, archbishop of Baruth, who was raised to this dignity in the month of July, 1764. At the time I was in Syria, he received the *pallium* at Rome, in the same month of the year 1767.

The Greek Schismatics settled in Syria are not numerous. The greater part of those who are seen every year visiting the holy places about the time of the Bairam, are originally from other provinces of Asia, or from some parts of Turkey in Europe and Muscovy. These Greeks have several patriarchs amongst them: but there is one in particular, who styles himself patriarch of Jerusalem, and who ought to reside there, did he not choose rather to live at Constantinople.

All the Christians originally established in Syria perform mass in the Syriac language, but much corrupted, and mixed with Arabic.

The Armenians are also distinct from the Catholic Roman church. The council of Florence in 1439 found means to unite them: but this junction was not of long continuance.

Some of them however may be seen, who follow the Catholic religion entirely; others profess it even out of their country; but when they return, they again adopt their former errors. Subject to this alternative, when they travel in the neighbourhood of their abode, where there are no churches of their sect, they pray and perform their religious duties in the Catholic churches; that

they may gain, by this appearance, more credit with the orthodox Christians.

Another reason also induces them to visit our churches; which is, that they are not suffered to mix with the schismatic Greeks. The enmity by which they are divided, has given rise to an article in their religion—that, if an Armenian should by chance enter a Greek church, he must immediately be turned out. It may be readily guessed that the Armenians take a pleasure in paying the same compliment to the Greeks.

The Armenians are a people who possess excellent hearts, and whose manners are mild and civil. They are deep politicians, and acquire great riches by commerce.

The religious principles of the Georgians are not much different from those of the Greeks. They have patriarchs and bishops, whom they choose with the consent of their prince; who is the only chief of their religion, and who unites in his person two absolute powers.

The Ethiopians, otherwise called Abyssinians, are partisans in the errors of the Jacobites. Though all circumcised, they consider circumcision rather as a custom than an act of religion. They pray in the Chaldean language, which they have very much corrupted. They have envoys at the Council of Florence.

The Cophts, Christian Jacobites of Egypt, speak the idiom indicated by their name, with a mixture of Greek. They are circumcised like the Abyssinians, and receive baptism at the age of thirty or forty. Their patriarch, who is that also of the Abyssinians, resides at Cairo, and sometimes at Alexandria.

C H A P. XXXIII.

DESCRIPTION OF THE CITY OF ACRE, ON THE
COAST OF SYRIA, OTHERWISE CALLED ST.
JOHN OF ACRE.

THE city of Acre is situated on the coast of Syria, in the fifty-seventh degree of east longitude, and between the thirty-second and fortieth degrees of north latitude. It was formerly reckoned among the ancient cities of Phenicia; and was known under the names of Ace, Accon, Acca, and Acre. That of St. John seems to have been given it on account of the Hospital Knights of that order, who took refuge there after the ruin of Jerusalem. Some authors have pretended that it was rather indebted for this denomination to a beautiful church dedicated to St. John, which was erected in the suburbs, towards the east.

The historian Josephus, in the tenth chapter of his eleventh book, describes the situation of this city. It stands on the sea shore, in a large plain, bounded on the south by Mount Carmel, on the west by the mountains of Galilee, and on the north by another mountain called the Ladder of Tyre.

According to every appearance, it belonged to the tribe of Asher: but nothing gives us reason to suppose that it was in the hands of the Israelites. The same historian whom I have quoted, adds, that it was in the possession of Demetrius, the son of Seleucus; and by treachery it afterwards fell

into the hands of Antiochus Epiphanes. Being besieged some time by Alexander King of the Hebrews, it was taken by that prince, and ceded to Ptolemy, from whom it passed to Cleopatra, his mother. It acquired the name of Ptolemais under the kings of Egypt, by whom it was governed; and we find it was called so by the Greeks, as appears by the Acts of the Apostles, chap. xxi. v. 7.—*And when we had finished our course at Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.*

The Persians, under whose dominion it was for some time, made it a barrier against the attacks of the Egyptians of Phœnicia.—“Ptolemais,” says Strabo, “an important city, formerly called Ace, affords Persia a certain place of refuge during the wars of Egypt.”

We learn from different medals that Ptolemais was also a Roman colony.

The Saracens rendered themselves masters of it, and called it Acca, from one of its first names; but after having retained it till 1104, they were driven from it by the Christians, from whom it was taken by Saladin, Sultan of Egypt, in 1187. They however again recovered it in 1191, after a siege of three years.

Dating from this epocha, it was for the space of a century possessed and governed at the same time by nineteen sovereigns; who were, Henry King of Jerusalem, the King of Naples and Sicily, the Prince of Antioch, the Count of Jaffa, the Count of Tripoli, the Prince of Galilee, the Pope's Legate, the Prince of Tarentum, the King of Armenia, the Duke of Athens, the Generals of the armies of Florence, Pisa, England, and Genoa; and lastly, by the Grand Masters of the orders of St. John of Jerusalem, the Templars, and the Teutonic Knights, and those of St. Lazarus. Each

of them enjoyed an absolute and independent authority in their different quarters.

This diversity of governors occasioned, by long divisions, its irreparable fall in 1291. When it once got into the hands of the Infidels, it was sacked and demolished, never more to rise from its ruins.

We read, in the Maccabees, that the people of this city murdered, by the treachery of Tryphon, Jonathan, the brother of Judas Maccabeus, with twenty thousand men.

Vespasia and Titus resided here some time to make preparations for carrying on the siege of Jerusalem.

In the twelfth century, a general council was held here, to deliberate respecting the siege of Damascus. William of Tyre, in his History of the Holy War, has preserved the names of the celebrated personages who assisted at it. These were Conrad Emperor of the Romans, Lewis VII. King of France, Baldwin King of Jerusalem, and several other princes, counts, dukes, bishops, archbishops, and legates; among whom was Cardinal Guido Bellagi of Florence. If the reader is desirous of knowing the other illustrious men of whom this remarkable council was composed, I must refer him to the author above mentioned.

Acre was visited also by the apostles, and particularly by St. Paul, who preached Christianity in it. Among its holy martyrs are reckoned one Paul, and Juliana his sister, who tinged the earth with their blood under the reign of Valerian.

At the time when Christianity prevailed in this city, it had a bishop, who was suffragan to that of Tyre.

On my arrival at Acre, as I have already mentioned in a former part of this work, I was obliged to shut myself up in my lodging, to guard against

against the plague, with which this country was then infested : but the progress of the disease having been checked by the discovery of its cause, and by proper treatment, I was at length enabled to take a view of the present state of the city ; and to examine its government and commerce, as well as the manners of its inhabitants.

St. John of Acre remained, long after its ruin, in a miserable and deserted condition. The Porte itself, when it became mistress of it, did not employ much care to put it into better order.

Faccardin, prince of the Druses, whose arms conquered all Syria in the seventeenth century, attempted to erect some edifices in it, and to render it more habitable : but it is to be regretted that he in some measure destroyed the harbour, by filling it up with the rubbish of the ancient houses. His intention was, to prevent the Grand Signior's galleys from approaching it ; and by these means to deprive them of an asylum which might become prejudicial to the reviving grandeur of this city.

It may be easily seen from the vestiges of this port, now become very narrow, that it must have been very commodious, and well sheltered from the western winds by a thick wall in the form of a mole, of which some remains are still to be seen. It cannot be entered but by boats, or very small barks.

After the fall of Faccardin, the city of Acre came under the power of the Ottomans, who every year sent thither a governor chosen by the bashaw of Seyd. But his power did not extend much beyond the city, because the neighbourhood was inhabited by Bedouin Arabs, a plundering people, who did not spare even the Ottomans themselves.

The government of this city passed to the family of one Omar, originally descended from an ancient race of Scenites, or Bedouin Arabs. This new

government

governor had the address to remove from the neighbourhood all his compatriots. Wishing to have them for friends, but at a distance, he was resolved to prevent them from hurting a considerable commercial establishment, which he hoped soon to see flourish by the industry of European merchants invited to Acre.

He was determined also to render himself absolute master of the city; and to extend his conquests, by the Arabian forces, all over Galilee. To accomplish these objects, he pursued the most infallible measures: but death prevented him from executing his projects. He left behind him one brother and three children; who, pursuing the same views as their father, omitted no precautions that might enable them to terminate so important an enterprize. They indeed saw the government confirmed in their family by the bashaw of Seyd, who could not have made a better choice, since he received from Omar's heirs a much larger tribute. This was a piece of deep policy, which the latter made use of as long as they durst not venture to trust to the assistance of the emir of the Arabs.

The success of this affair was equal to their most sanguine wishes; when a dissention arose between the uncle and the three brothers, which was so fatal as not to be terminated but by the death of the former, and of one of the brothers, who was privately strangled; another escaped to the mountains, and did not make peace with his brother Omar till several years after.

This Daher Omar, who is at present the chief of Acre, having no more obstacles to fear, and being assisted besides by the Arab forces, demanded of the bashaw of Seyd the perpetual command of the city, and of all Galilee. As the bashaw had no power to grant his request, he informed the Porte, which thought proper to comply with all
Daher's

Daher's demands : had it opposed them, it would have run a great risque of losing even the *myr*, or annual tribute, which the governor promised to continue.

Daher well knew how much he could depend on this condescension of the Grand Signior. Like a prudent and provident man, he employed himself in re-establishing the ancient walls of the citadel; and, without giving them all that extent which they had when the Christians took the city, he thought that a part well fortified was better suited to the present state of things.

Nothing is now to be seen of this ancient city but the shapeless remains of monuments erected in it by the Christians. In the western part are found some ruins of a church dedicated to St. Andrew. Three large windows, which time has not yet destroyed, give us a very grand idea of this building.

The bishop's palace was contiguous to this church; and the governor caused a new one to be erected on its foundations. In order to fill up some subterranean parts, he ordered a great number of marble statues and busts, representing different saints, to be thrown into them. As they had been dug up in the neighbourhood, it is probable that they belonged to the church of St. Andrew.

At a little distance thence may be seen the remains of the harbour for galleys, and those of the arsenal. In the same spot there was also a considerable building, at present almost destroyed, which the Knights Templars used as an hospital, and called the *iron castle*; because it had been daubed over, on the side next the sea, with a composition made from the dross of that metal.

This side of the wall is still entire, as well as part of a gallery which conducted from one quarter to another.

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The palace of the grand master of the order of St. John of Jerusalem, with the whole extent of the hospital, serve at present for a habitation to the chief of Acre, together with his family, and part of his cavalry.

This edifice, which is almost entire, owes its preservation to the astonishing thickness of its walls. It is particularly remarkable for two high towers, and its subterranean apartments, which contained hand-mills that are still sometimes used.

The governor constructed, in one of these towers, an immense hall, in the middle of which is a large fountain ornamented with marble of every kind.

When I passed through Acre the first time, I saw there also the half of an ancient saloon, which after my departure was destroyed. The roof of it, which appeared to me an admirable piece of workmanship, was supported by columns of red granite, about eighteen feet in height. I was told that there were some of the same kind buried under ground in the neighbourhood.

The chapel of the grand master, dedicated to the Virgin Mary, was subsisting in pretty good condition in 1660: but the year following it was partly demolished, in order to build a palace for the governor's son.

Opposite to that of the governor, there is a large square covered formerly with heaps of rubbish, which have been removed, to render the place more spacious.

In the northern part of this square, and near to the gate of Nazareth, arise the ruins of the church and monastery of St. Clara. It was in this memorable asylum that some virtuous virgins mutilated their visages, when the city was sacked and taken, to secure themselves from the brutality of the barbarians; who, finding them only objects of horror, butchered them without mercy.

What

What remains habitable of this edifice, serves as a kind of barracks for a party of soldiers.

The description of several churches, monasteries, and hospitals of Ptolemais, is to be found in the diplomatic code of the religious and military order of St. John; and also in the testament of one Saliba, a citizen of that place, made in the year 1264. This individual bequeathed the whole of his goods, moveable and immovable, to the hospital; except some pious legacies to every church, monastery, and community in the city.

When I read that will, I thought that the monastic spirit had been equally prevalent in every country of the world; and I pitied the simple Saliba, whose heart, misled by false principles, took a delight in robbing his poor family, in order to increase the superfluities of churchmen. This last act of volition, badly understood, may however be of some use to the antiquary who is desirous of knowing even the names of churches and monasteries that have long been in ruins.

The few places of religious worship to be found in Acre at present, are of a modern date.

There are here two Latin churches, one of which, very small, and dedicated to St. John the Baptist, is situated in the district of the European nations. Public worship is performed in it by the Fathers of the Holy Land, who inhabit a very commodious hospital which stands close to it, and which is open at all times to travellers and devotees who are pious enough to go and visit the tombs in Galilee.

Near this European quarter, to the north of the city, there is a remarkable chapel, under the patronage of the Virgin, which is frequented by all those women who follow the Latin rites.

The Greek Catholics possess here a very beautiful church, built in part on the foundation of the ancient

ancient church of St. Andrew, the name of which it still retains.

The church of the Maronites was built after their own plan from the very foundation. Among various kinds of marble which they collected from the ruins of the city to ornament it, I observed two large porphyry columns, that served to support the arch over the principal altar.

The church of the Greek schismatics is the largest in Acre; and has been built in the like manner with ancient materials.

The Jews have also a small synagogue here, which they are not permitted to enlarge; as the governor requires that they should be contented with the small portion of ground which he has given them.

In this city there are three mosques belonging to the Mahometan Arabs, who follow the prevailing religion. Two of these were built by the present governor; and the other, which was erected in the thirteenth century, had for its founder Seraf, son of Malec Messor, sultan of Egypt.

Opposite to this last mosque there is a pretty extensive square, constructed by the same Seraf, where the Europeans of different nations inhabit separate quarters. The revenue arising from it is destined for the support of this Mahometan temple.

The streets of Acre are all so narrow, that, when a camel passes along the broadest of them, it is impossible for any other animal to pass at the same time.

Cut stones only, and not bricks, are employed for constructing the houses. The roofs, very different from ours, are made flat, in the form of terraces, upon which the inhabitants walk, and which bring to remembrance those mentioned by Vitruvius. When the walls of an edifice are finished, and when the upper story is covered with beams
of

of greater or less strength, cypress boards, laid closely one against another, are nailed down to them. This covering supports, in its turn, several joists placed transversely; over which are spread hay and chopped straw, mixed with lime and small stones. The whole being made smooth by means of a mallet, a layer of cinders is then thrown over this composition; afterwards a second, of lime and sand; a lastly a third, consisting of a kind of plaster formed of lime, ashes, and pounded cinders, which is smoothed with a roller, and to which a lustre and polish are given by a certain kind of wooden instrument. This is the usual method of constructing these terraces.

If this floor happens to crack by the excessive heat, the fissures are filled up with a mixture of lime, ashes, and oil; and I observed that this composition resisted the longest rains, and at length became so hard that water could not penetrate it. Roofs built in the form of a cupola are covered or encrusted with a substance consisting of pounded flints and lime, which is applied with great care, in order that it may acquire a lustre.

In the city there are two bazars or markets, always well supplied. One contains provisions of every kind; and the other is furnished with an assortment of cloths and stuffs for making dresses.

In the same spot there are also two public baths, ornamented with marble, and pretty well constructed: there are here likewise several coffee-houses, which give it a lively and agreeable appearance.

Near the ancient sea-port is still seen a citadel, or rather large tower, upon which some cannon are mounted; but this place did not appear to me to be of much importance. The governor has also caused the ancient armour, used in the time of the Christians, to be deposited here; and it is
used

used likewise for containing powder, and other warlike stores. It was in this tower that he ordered his uncle and brother to be strangled ; because they might, as already mentioned, have been an obstacle to his present grandeur.

At the distance of a mile from the new city are found the ruins of the tower Maudite, which forms a kind of angle to the north of the sea. Some time ago a windmill was erected here. It was on this side that the infidels entered when they took Acre from the Christians.

The new city is distant only one mile from the ancient walls ; but it will take more than an hour to travel over that space of ground which they inclose. It may be still perceived that the first Acre was surrounded by a triple fortification, separated by two ditches, one of which without, and the other within, received the waters of the sea. As they were cut out in the rock, some parts of them are still entire. At certain distances the walls were flanked with towers.

I saw, in the neighbourhood, several enormous round stones, employed to batter the city by being thrown from machines, as the use of cannons was not then known.

The air of this city is unwholesome ; and various diseases prevail in it every year, during the great heats. These no doubt are occasioned by the narrowness of the streets, and some putrid marshes which are in the neighbourhood. Several attempts have been made to remedy these inconveniencies ; and in order to facilitate the accomplishment of this object, the governor gives up the property of these marshes to those who will undertake to drain and cultivate them.

The best precaution that the Europeans can take to guard against the malignity of this air is, to confine themselves to a moderate diet ; and, above
all,

all, to avoid the night dews, and not to rise till the sun has dissipated that collection of clouds and vapours with which the atmosphere is loaded every morning. St. John of Acre, as I have already said, is possessed by Daher Omar, a man pretty far advanced in years; but though this city and Galilee are really his property, he suffers himself to be invested with his authority every year, by the bashaw of Seyd, to whom he pays a certain acknowledgment. This condescension of Daher does not prevent him from being considered at the Porte as a rebel who must be tolerated on account of his forces, and the power of the Arabs, who are his allies. In the month of July 1760, the bashaw of Seyd found himself obliged to invest him with authority also over some people called Metuales, who inhabited the mountains between Acre and Sur, or the ancient Tyre, and who had voluntarily declared themselves of Daher's party. It was, however, soon discovered that this commotion had been suggested by Daher himself, who had long wished to gain over a nation sufficiently strong to defend him against any invasion from the quarter of Seyd; and indeed he could at all times raise an army of twelve thousand horsemen among his new subjects.

The titles which Daher assumes are, Schiek or Chief of Acre, Prince of Princes, Lord of Nazareth and Saffet, and Prince and Lord of all Galilee. Europeans, when they address him, make use of the word Excellency.

Besides the assistance which this governor may receive, he keeps always on foot an army of five thousand cavalry, and a thousand infantry, who remain in the town. The former are mounted after the Arabian fashion, and carry muskets and lances; the latter, who for the most part come from the coasts of Barbary, and who are called Metuales,

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Metuales, are armed with fuses, pistols, and poniards. Being fixed at Acre, they never leave it but on expeditions when the chief marches with them in person.

Daher spent several years in the enjoyment of peace and repose: but he had the misfortune to see his tranquillity interrupted by his own family, become numerous. Incited by ambition as much as by the heat of youth, his sons sought for a share in the government, and began to form parties among the Arabs against their father. Daher therefore was obliged to have recourse to arms; and he had the good fortune to subdue the rebels by his valour, without any danger to himself: after which he brought back his sons, by his prudent and political conduct, to their duty and filial affection.

It is feared that his death will be a signal for more bloody revolutions; and the bashaw of Seyd will perhaps embrace that opportunity of compelling the province to be again obedient to the Grand Signior.

The chief of Acre governs his people with much justice, which is very uncommon among men of the like kind. He is reproached with only one fault, which is, that he often suffers himself to be blinded by interest; a passion common to all the eastern princes.

The ministers of his court, comprehending his grand treasurer, are for the most part Greek Catholics; as he regards only abilities and integrity in the management of affairs, without any distinction of religions. He has however shewn some partiality for the Christians; and he has had no cause to repent of his conduct, as they in some measure peopled the city and surrounding territories.

The tribute which he receives from his people, is the same as that required by the Grand Signior throughout

throughout his whole empire: that is to say, it amounts to five piaſtres of the Levant annually for each perſon.

Though Daher Omar is conſidered as a rich and powerful lord, he appears ſometimes to be embarrassed, or at leaſt he endeavours to make this be believed. In ſuch caſes, without diſtreſſing the lower claſſes of people, he prefers aſking money from the noblemen of his court by way of loan, which he punctually repays when his funds are recruited.

The indecent familiarity of a man found with a woman, is a crime which he puniſhes with the utmoſt ſeverity. The latter forfeits her life on a gibbet; whiſt her accomplice is incloſed in a ſack, and thrown into the ſea.

Leſs ſevere towards an unnatural vice, which muſt excite the indignation of every virtuous mind, he puniſhes that brutality only by baſtinadoing the feet of the criminal; and this is repeated three days ſucceſſively, till he has received five hundred blows each time; but it often happens that the delinquent eſcapes upon giving him a purſe of money.

Daher is very charitable towards the poor; and takes a delight in viſiting the manſions of miſery, when he knows where they are to be found. On the 12th of March 1760, two veſſels, one of which was from France, and the other from Trieſt, were driven on ſhore in the Gulph of Acre by a dreadful ſtorm. The paſſengers, Greeks, French, and Armenians, amounted to two hundred, who intended to go from the Archipelago to Jaffa, and proceed thence to the holy places of Jeruſalem. Though they had the good fortune to eſcape the fury of the waves, they found themſelves in a very dangerous and diſagreeable ſituation on ſhore. Some of the neighbouring peaſants called Gorans, a merciless and thieviſh race, attacked them, and ſtripped

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stripped them of their clothes, and every thing that they had saved from the shipwreck. The captains of the two ships were respected no more than the rest of the company, twelve of them only having found means to escape, arrived at Acre at the time when it was ravaged by the plague.

The governor, informed of this massacre, dispatched in great haste a party of soldiers, who found nothing on the shore but some mangled bodies. Their orders were, to take all the Gorans without distinction, whether guilty or innocent. Such of these assassins as they could find, were hung; and when the vengeance of the prince was once satisfied, his compassion took pleasure in comforting the unhappy travellers, whom he furnished with lodging, food, and clothing. Fate however had not yet done persecuting them; for they were attacked by the plague, which spared only eight of them. Deeply affected by this new misfortune, and in order to secure them from every accident, the chief ordered twenty men to escort them on horseback to Jerusalem; and he gave them from his treasury a sum of money sufficient to maintain them for a certain time. This was a noble and generous action, which gained him the esteem and affection of his subjects. He found also another recompence, in the profit which he afterwards derived from the Armenians; for that nation being sensible of the kindness shewn by the governor of Acre to their eight citizens, when any of the inhabitants came on a pilgrimage to Jerusalem, they stopped at Acre in preference to Jassa, to pay there the duty for landing. On their return they did the same thing; and as the greater part of these pilgrims were very rich merchants, they increased the commerce of that city, by purchasing and selling various kinds of merchandize.

The city of Acre is distinguished in the Mahometan religion, which it professes, by the dignity of the muphti who presides in it. The governor is desirous that the Porte would choose a new muphti every year; but the Ottoman court will not permit him to be changed annually, pretending that this office must continue to be filled by the person who is once elected into it. This however is not the case in the rest of Syria, where new ministers of religion are appointed every year.

The aga of the custom-house presides over the duties paid in this port; and his power extends so far, that he is authorised to punish slight trespasses.

The dress of the citizens of Acre resembles that of the Turks, both in fulness and length; but there is some difference in the covering of the head. The Turks use a simple *cauk*, or kind of large bonnet, surrounded by a turban; but the inhabitants of Acre wear a red cap, surrounded by a piece of silk or cotton stuff, embroidered with gold flowers. To the extremity of this cap are affixed three bands of cloth, which fall over the shoulders.

The women also dress according to the Ottoman fashion; and when they go abroad they wrap themselves up from head to foot in a white vestment, which covers every part of their body. In all Syria this is a prevalent custom, from which even the European women are not exempted.

As soon as Daher Omar saw himself fixed in the government of Acre, like an intelligent man, well acquainted with the true source of opulence, he endeavoured, by every method he could, to introduce commerce into it. The polite and affable manner in which he behaved towards the European merchants, added to the strict justice which he maintained in traffic, drew thither people from all parts of the world; and the English, the French,
and

and the Dutch all wished to partake in the advantages which the city of Acre held forth to them by the abundance of its productions, and particularly its cotton.

Daher readily foresaw that the number of European merchants would increase, in proportion to the facility which they might find in vending the merchandize they brought along with them. On this account he diminished the custom-house dues, and rendered his country as advantageous as convenient for the Turkish and Arabian merchants of the city of Damascus, who used before to supply themselves with goods at the market of Seyd. These almost immediately began to come to Acre in numerous caravans; which made trade decrease in the neighbouring cities, and opened to Europe an easy communication for exporting all sorts of merchandize, such as drugs, and cloth of every kind, which are furnished in great abundance by the vast commerce of Damascus. In short, the trade of the city of Acre rose to so much importance and consideration, that several princes of Europe sent thither consuls to protect and support such of their subjects as had established themselves here as merchants.

The French had a vice-consul here for a considerable time, who was subordinate to that of Seyd: but, on account of some disputes which he had with the body of the merchants, it was found necessary to recall him. Since that period, the duties of consul are discharged by the merchants themselves, who take the burden weekly in rotation: but they are always subject to the inspection of the consul general of Seyd.

England also has a vice-consul here, who belongs to the consulship of Aleppo. By letters patent from the Imperial internuncio at Constantinople, and the Venetian consul resident in Cyprus,

he is commissioned to protect at Acre the merchants belonging to both these nations. He watches also over the interests of Ragusa, for the consul of Cyprus, though this small republic has not a consul of its own in that island.

All affairs respecting the Dutch trade are managed by a particular consul, dependant, like the English vice-consul, on the consul-general of Aleppo.

The expence of freight for merchandize exported from Acre to Europe, is regulated by the usual rate of Cyprus; and this is followed throughout all the rest of Syria.

Whilst the chief of Acre had to defend himself only from external enemies, he maintained no more than a few soldiers; as he could depend upon the assistance of the Arabs, who were always ready: but in the course of a short time the face of affairs became greatly changed. I have already shewn how his proud and rebellious sons, after forming parties against their father, wished even in his life time to divide the government of the province, or rather to make themselves be declared sovereigns of it. Daher's courage and address, however, enabled him to subdue them on the one hand; while, on the other, he brought them back to their duty. But this prudent father knew too well that he must not neglect to keep a watchful eye over passions that are only calmed, and not extinguished. Necessity therefore obliged him to double his soldiers; and, after that fatal period, he saw the credit of commerce fall, or at least greatly decline. In vain did he endeavour, by his vigilance and protection, to support this tottering source of riches; for he was never able to reconcile the tranquillity of trade with the din of warlike preparations.

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Some debates which arose between the merchants and the insurers, respecting vessels freighted for Caiffa instead of Acre, or for that city instead of Caiffa, render it necessary for me to explain the difference between these two parts of the coast, and the usages observed there by the French, whose conduct has served as a rule for other European nations.

Ships employed to transport goods to St. John of Acre are freighted directly for that city; because there are always consuls and merchants residing there, and because the inhabitants of that place commit the charge of their goods only to vessels destined for Europe. Notwithstanding this, the captains well know that they ought not to land at Acre, but at Caiffa, which is distant about eight miles, and situated in the same gulph. As the port of Acre has been choaked up by rubbish, it is not capable of receiving large vessels; and it would be exposing them to too much danger to leave them on the coast, whilst Caiffa presents them with a very convenient harbour in the neighbourhood. It has however been settled, about a year ago, that vessels should cast anchor opposite to the port of Acre, from the month of May to September inclusively. The advantages of trade gave rise to that regulation; and I see no inconvenience to be apprehended from it, especially as contrary winds seldom blow during that tranquil season.

During the other seven months, they must absolutely load and unload at Caiffa the merchandize of Acre, which is transported successively from one place to another by means of small barks; and this local custom has produced those laws respecting contracts of insurance.

It was in Acre that I saw for the first time the Ramazan, or fast of the Mahometans. It began on the 16th of April, 1760, the day of the new moon,

moon, called among the Turks the moon of Ramazan, which also makes one of their months.

Scarcely do the first rays of the moon appear, when they hasten to inform the *cadi*, or any other judge, magistrate, or priest, who immediately orders a minute of it to be made in his chancery. If the moon does not appear on the day expected, the fast is deferred for twenty-four hours, at least in some places.

The Ramazan is proclaimed in the different fortresses by the noise of cannon.

This general abstinence consists in neither eating, drinking, nor smoking, from sun-rising till sun-setting: so that, during this month, the night is changed into day, and the day into night.

Women big with child, sick people, travellers, and soldiers in the time of war, are not obliged to observe it very strictly: but this is only a suspension of the duty, for which they must make up at some more convenient opportunity. Should any obstacle interrupt this fast when once begun, it is necessary, according to the law of the prophet, to finish it as soon as the impediment is removed. Children below the age of ten are not obliged to observe it.

This fast of thirty days is succeeded by the Bairam, or festival of the Mahometans, on the first of the month Scieual, which is the tenth in the year. It is announced also by a discharge of artillery; and the Christians even are obliged to shut their factories and shops. During the three days on which the Bairam is held, the people are employed in nothing but singing or dancing, and in hearing farces in all the public places. The Mahometans think that the solemnity of this festival requires a general reconciliation with their enemies; and on this account they embrace publicly in the streets when they meet each other.

Fifteen

Fifteen or twenty days after the Bairam, three Turkish caravans set out for Mecca, from Damascus, Cairo, and Aleppo. That of Damascus being the most celebrated, I shall here give a description of it, according to the account I received from Mr. George Speltos, one of the ablest interpreters in Syria; who, with a knowledge of the oriental languages, unites the practice of the Mahometan laws and usages. I must add, that his long residence in that country gave him several opportunities of assisting at the Turkish festivals.

The march of this caravan of Damascus is opened by forty delis, or soldiers, mounted on horses; and each holding in his hand a small banner of green, red, or yellow silk. These are followed by three companies of segmens, another kind of soldiers, and a like number of spahis, or cavalry. Next came a battalion of mugrabins, or soldiers destined to guard six pieces of cannon belonging to the company; and a body of the garrison of Damascus, armed with iron clubs, and accompanied by two detachments of janissaries and cavalry, commanded by the aga in person; behind whom marches an officer of the same name, who holds an office in the court of the bashaw, equivalent to that of major-domo in Spain. Three horses tails, suspended from javelins, announce the presence of the bashaw, who advances in the midst of his courtiers, with six led horses, ornamented in the most pompous manner.

Next appears the mahmal, or grand standard of black silk, carried on a superb camel, ornamented in the most whimsical manner with plumes, small bells, and collars of different colours.

The mahmal is bordered with gold fringes, and embroidered with spangles of the same substance, out of respect for the Alcoran, which ought to be wrapped up in it. This standard is covered with a piece

piece of rich tapestry, sent by the Grand Signior to the prophet's tomb in place of the old one, which is brought back every year : a precious and venerable ornament in the opinion of a Turk, who would not hesitate to prefer it to the finest treasures in the world. The camel which has been once honoured with bearing this load, is in future exempted from all further service.

Three companies of soldiers terminate this procession, in which I have not included the provisions and baggage of the bashaw, which are carried by different camels.

I have made no mention either of the Mahometan pilgrims, though they are very numerous ; because they march without any distinction or order. I must not omit to remark, that these haggis or pilgrims acquire, by this journey to Mecca, a very important distinction among their countrymen.

They are not indeed more virtuous or holy, but they have performed the journey.

This caravan, as well as those of Cairo and Aleppo, must arrive at Mecca on the first or second of the moon Zulhidge, the third month after the Bairam, to celebrate the eleventh day of the Corban-Bairam, which signifies the festival of sacrifice. This solemnity is remarkable for the immolation of a great number of sheep, the flesh of which is distributed amongst the poor ; and it is continued for three days on the mountains of Arafat.

The pilgrims remain only ten days at Mecca ; after which they return to their respective countries. The caravan of Damascus is obliged to go and meet the bashaw of Tripoli in Syria, who gives them refreshments, and accompanies them to within twenty days journey of Damascus.

It is necessary to know, in order to understand the Turkish year, that the year 662 after the birth

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of Jesus Christ is the beginning of the Mahometan æra, or hegira; and that the twelve months are as follow:

<i>Months.</i>			<i>Days.</i>
Muharrem	—	—	30
Sefer	—	—	29
Rebiul-Euvel	—	—	30
Rebiul-Affir	—	—	29
Giamzil-Euvel	—	—	30
Giamzil-Affir	—	—	29
Redgeb	—	—	30
Scianaban	—	—	29
Ramazan	—	—	30
Cieual	—	—	29
Zutkaadè	—	—	30
Zulhidgè	—	—	29

Which form in all — — 354

The first month advances every common year eleven days, and twelve in leap year.

Daher Omar is so much dreaded by the Porte, that the bashaws of Syria have orders from the Grand Signior to avoid every thing that may give him offence. Emboldened by the terror which his name inspires, this chief, as is said, has sometimes stirred up the Arabs against the Ottoman empire. The Turks accuse him in particular of having advised them to plunder the caravan of Damascus in 1757. I shall give an account of this affair, because it is rather singular and extraordinary.

I must however first mention that the bashaw of Damascus is accustomed to purchase from the Arabs a right to pass through the deserts, and to pay for their protection during that part of the journey. The sum agreed upon is received at two different payments,

payments, one half at their departure, and the other at their return.

As they had not upon this occasion agreed for any certain sum, the Arabs applied to Daher-Omar, to entreat that he would act as mediator between them and the bashaw of Damascus, whom they believed to be his friend : but the interference of that prince did not procure to the Arabs the satisfaction which they wished for and expected.

The bashaw consequently refused their usual escort, and arrived with his caravan at Mecca without being molested by the way.

The Arabs, and their chiefs or schieks, being thus disappointed, informed Daher that they intended to attack and plunder the caravan on its return; and the chief himself being dissatisfied with the bad success of his mediation, openly approved their design.

They therefore made every necessary preparation for carrying their plan into execution, and succeeded in the completest manner : but as the booty consisted only of jewels, cloth, balm, aloes, wood, and rich stuffs, which the Arabs never use, they were at a great loss in what manner to dispose of them. All the sea coast of Syria being subject to the Grand Signior, the inhabitants could not purchase effects belonging to a bashaw, and especially plundered from a caravan for which the Turks entertain the utmost veneration. The chief of Acre however extricated them from this embarrassment, by offering them his country as a safe asylum, where they might freely and publicly expose to sale whatever they had in their hands.

It may be readily imagined that the Arabs gladly embraced the opportunity of this permission ; and the little knowledge which they had acquired in their desarts of the value of these stuffs and other goods, made them dispose of the whole at a very

low

low price. They even thought themselves happy to be able to receive a moderate sum for this rich booty, by the possession of which they were greatly incommoded.

Daher Omar, whose views were always interested, acquired a great profit by this sale; and received, over and above, very considerable presents. By way of a grateful acknowledgment for his friendship, these Arabs made him accept all the captured horses, which he divided amongst his chief adherents, and the soldiers of his garrison.

The Ottoman court complained bitterly to the chief of Acre, on account of the liberty which he had granted to the Arabs to sell their booty in his territories; but Daher replied to the bashaw like a haughty independent man who trusts only to his sword. "The Arabs," said he, "are too much attached to me, not to obtain my protection and assistance when they beg for an asylum. Besides, I know that they are able to defend me if any one insults me in my possessions. By speaking one word, they would range themselves under my banners, should I have any desire for making new conquests."

With this answer, which he wrote to the Grand Vizir, he sent back the mahmal, or standard brought from the tomb of Mahomet, which is annually deposited in the Grand Signior's treasury. Daher soon found that the Porte was calmed, and he was even honoured with thanks.

The bashaw of Damascus whose caravan had been plundered, being on a journey to Constantinople, had his head cut off, in a city of Asia Minor, as he was entering the bath.

In the month of August 1760, I was a witness, in the city of Acre, to the apostacy of a schismatic Greek Christian, who embraced Mahometanism.

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He had first gone and informed the muphti of his intention ; and that Mahometan pontiff had satisfied himself of his sincerity, by asking him several questions respecting the reasons which induced him to change his belief. After this, his request was registered in the Chancery ; and he was admitted to embrace the law of the Koran, even before he had any knowledge of it ; because it is usual not to instruct or catechise converts, until they have been received amongst the faithful. He was decorated with a green robe, according to custom ; and then mounted on a superb horse, surrounded by soldiers both cavalry and infantry, and conducted in triumph through all the streets in the city, accompanied with the shouts of the people, the sound of musical instruments, and songs of joy.

When this procession was ended, the new believer was carried into a place ornamented for the ceremony ; where, after the formalities described in a former part of this volume, he was circumcised, and wrote his confession of faith. In this manner he became a Mahometan.

It is well known that the Hebrews, before they embrace this religion, are obliged to profess that they believe in the coming of the Messias ; for, if they do not, they are rejected.

We find very frequent examples of this apostacy amongst the Catholics themselves ; but it is a rule that the muphti to whom they apply, must inform the consul of their nation, if they are under his protection. The latter then asks what reasons they may have for renouncing Christianity ; and, if he does not condemn the Mahometan law, he is at liberty to set before those who intend to apostate, all the advantages of the Catholic religion. But should his zeal, and the force of his eloquence, be ineffectual to bring back these hardened hearts to a sense of their duty, the interpreter, sent as a witness

ness by the muphti, makes a minute of the affair, which is afterwards registered in the Chancery.

What induced the Europeans to change their creed is, the hopes of acquiring dignity and riches in the Mahometan government: they however soon become sensible that they have been deceived. Instead of finding their poverty changed into opulence, they are rendered more miserable, on account of the contempt with which they are treated even by their new brethren. Though sincerely attached to their religion, the infidels have very little esteem for those who are weak enough to renounce that in which they have been educated; and, besides this, they consider them as bastards in the Mahometan faith. Some of these apostates, it is true, have risen to the highest employments in the administration; but such events are phenomena that seldom appear in the Ottoman atmosphere.

C H A P. XXXIV.

JOURNEY FROM THE CITY OF ACRE TO MOUNT
CARMEL.

TO go to Mount Carmel from the city of Acre, you must pass through the gate of the Mugarbins, otherwise called the gate of Nazareth.

Following the sea shore towards the south, you arrive, after walking two hundred and fifty paces, at the river Belus, "the bed of which is confined "and narrow, and contains abundance of glass "particles mixed with its sand." Pliny, who gives us this information, shews how that transparent matter was indebted for its origin to the oriental shores. This valuable discovery, being carried to perfection, raised man to the heavens; brought to his eye remote objects, the immense distances of which he can calculate and measure; submitted to his inspection the planets and celestial bodies; and permitted him, like the eagle, to approach the burning rays of light, which he can divide and reunite at pleasure. It secures him also from the injuries of the air, when from the centre of his habitation he can behold, through its transparent pores, the splendour of day in its full glory.

This river Belus is celebrated also by the historian Flavian, who says "it is worthy of "admiration, both on account of the agreeable valley "through which it passes, and of the sand found "on its borders." When foreign vessels sail
along

along these coasts, they take on board some of this sand to serve them as ballast; and the Venetians carry away more of it for that purpose than any other nation. It is to this river Belus that we are indebted for those magnificent plates of glass, which Venice manufactured to embellish the apartments of Europe. I must observe that sand mixed with glass is not peculiar to this river; some of the same kind may be found on the neighbouring shores, from Tyre as far as Jaffa.

In the neighbourhood of the Belus formerly arose the tomb of Memnon; but at present it is trod under foot by the traveller, who cannot even distinguish the place where it stood.

This small river has its source in the mountains of the tribe of Asher.

At present it is called Kardanè by the Arabs. It was formerly crossed by a beautiful bridge, constructed by the Saracens, but which has long since fallen a prey to the ravages of time.

Beyond the Belus, at the distance of about nine miles from Acre, on the sea coast, runs the river Nahr-el-Mechatte.

Its banks are very sandy, and when the winds blow in summer they choak up its mouth; so that, being deprived of a passage to the sea, it spreads on each side, and forms a kind of lake. As there is no bridge over it for the convenience of travellers, it is dangerous to cross it in the rainy season, which swells its waters astonishingly.

The interpreter of the English nation was drowned here, with his horse, in the month of February 1761.

This river Nahr-el-Mechatte is called also the Cison. When on its banks, I remembered that it was the tomb of the four hundred and fifty prophets of Baal, who in their fury cast into it the tribes of Israel, when Elijah brought to their remembrance

brance the image of the true God, who was alone worthy the adoration of his people.

The Cifon falls from Mount Tabor, and pursues two different directions. The smallest branch proceeds towards the east; and receiving the waters of Mount Hermon, loses itself in the sea of Galilee, or the lake of Tiberias. The other branch, which is much more considerable, being enlarged in the plains by some other streams which flow from Mount Ephraim, Samaria, and the environs of Mageddon and Efdrelon, afterwards waters the bottom of Mount Carmel, and runs into the Mediterranean to the north of Caiffa. Some writers have asserted that the Cifon falls into the sea towards the northern instead of the southern part of Carmel. This observation, which is of little importance, is however not true, as I had an opportunity of examining the spot myself.

At the distance of a mile from the sea, between the Belus and the Cifon, those Gorans of whom I have had already occasion to speak, and who are only a kind of Kurdes, remain always encamped. Daher Omar, who knows how to secure his country from the insolence of the Arabs, keeps these barbarous and petty people, accustomed early to plundering, in continual fear; and travellers at present may traverse Mount Carmel without dreading an attack.

Three miles from the river Nahr-el-Mechatte, is New Caiffa, which for several years was only a miserable village, sprung from the ruins of the ancient city of the same name, and constructed with the remains of its materials. At present it is defended towards the sea, by walls which were built since it fell into the hands of the chief of Acre, who has strengthened it with a citadel, and established a custom-house in it.

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This city presents nothing remarkable to the observer, as it contains only a kind of huts thrown together without any order.

It is governed by an Arab lord, who discharges, at the same time, the duties of commissioner of excise. The inhabitants are Mahometans, and catholic and schismatic Greeks.

This city exacts a certain tribute from such travellers as are desirous, either through motives of devotion or curiosity, to visit the church dedicated to the Virgin Mary of Mount Carmel. The sum demanded is a *gasar* for each person, which is equal to five *pauls*, Italian money. The Europeans settled at Caiffa are exempted from this imposition, which is required only from strangers.

In the neighbourhood of this city may be seen the remains of the ancient Caiffa, called also Porphyry in the time of the Christians. It was the seat of a bishop, suffragan to that of Tyre; and was destroyed by Saladin. Nothing is now left of it but the ruins of the metropolitan church, concerning which no certain account can be given. All the houses are demolished, not excepting those even built since that period by the Turks, who have now quitted it, and gone to establish themselves at New Caiffa. According to some geographers, and particularly Ptolemy, it would appear that this ancient city was formerly Sicaminon; and this conjecture seemed to me probable, when I observed that there was no spot but that on which it stands, between Ptolemais and Mount Carmel, proper for containing a city. Nothing appears to the eye in the neighbourhood but sandy plains, which are too much subject to be moved by the wind to serve as a foundation even for a cottage.

The author of the *Theatre of the Holy Land* describes this city as built by the high-priest Caiphas; but when we find that it was formerly called Ephe, Kephe, Caphe, and Gabe, the signification of which names is very different, we are inclined to reject that improbable opinion.

I think it necessary here to rectify an error in the *Dictionary of the Bible*, by Calmet; who, following the account of Adrian Roland, reckons from Acre to Caiffa thirty miles by land, and fifteen by sea. Both these writers have copied the description of Scierif-Ibn-Idris, who is either mistaken, or measured that space by a standard very different from ours. I found the distance to be only eight miles by sea, and thirteen by the usual route on shore. Ships formerly lay at anchor near the ancient city; at present they anchor before the new city, as the bottom there is good; whereas that opposite to the old city is full of large stones, which cut the cables, and expose vessels to danger.

A little beyond the ancient Caiffa, on a high tongue of land which stretches out into the sea, and which is called the Point of Carmel, stands a fortress where a garrison is always kept by the Grand Signior. The intention of this force is to prevent Christian vessels from approaching the coast, and from selling to the inhabitants such merchandise and ships as they take from the Turks. The government of this small place is entrusted to an Ottoman, who seldom makes a conspicuous figure.

The erection of this maritime fortress deprived Daher of a real advantage, arising to his revenue by the sale of different effects taken by Christian corsairs; but he indemnifies himself sometimes for this loss by forcibly plundering that weak citadel the artillery of which he sends to New Caiffa.

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I omitted to say, that this small castle has been built on the ruins of an ancient tower of the same kind as those which are frequently seen on all the Syrian coast, and which were erected by the Christians for the defence of that country when in their possession. They still serve for military purposes, and for communicating signals, which is done by means of fire.

When you arrive at the bottom of Mount Carmel, you must dismount from your horse to climb to the summit, as the sides of it are steep and rugged.

C H A P. XXXV.

OF MOUNT CARMEL AND ITS ENVIRONS.

ON ascending that part of Mount Carmel which projects into the sea like a promontory, you find on the left a garden, surrounded by very weak walls, that conducts to two remarkable grottoes. The first of these grottoes, which is also the largest, and which has been cut into almost a square form by means of the chisel, is about six feet in length, twenty-seven in breadth, and twelve in height: from this you pass into the second, which appeared to me to be two-thirds narrower, and besides very irregular.

These grottoes are held in great veneration by the Mahometans, who consider them as the ancient habitation of the prophet Eliás. They have converted them into a mosque, under the title of El-Kader; that is to say, *the green*, in which service is performed by a dervise, or Turkish monk, who with his family lives in a neighbouring cottage.

This place served formerly as an asylum to some Carmelite monks, who afterwards quitted it, in order to avoid the continual insults of the Arabs. It was indeed too near the high road to afford a peaceable life to these Cenobites.

When you come out from this grotto, into which you are admitted on paying a few pieces of money, you ascend by a very steep and narrow path, which in some places is cut out in the rock after the manner of steps. Before you reach the summit, you meet with

with the convent of these solitary monks of whom I have just spoken.

The structure of this peaceful retreat excites equal respect and admiration. It is almost indebted for its whole extent to the hand of nature only, which seems to have constructed it in favour of rural and sequestered virtue. The small apartments and cells destined for the use of travellers are so many convenient grottoes, suited to the necessities of life. A grotto serves also as a chapel to this sacred place. When the traveller stretches his eye across the ocean, where his view is lost amidst the immensity of the watery space which is commanded by the mountain, he thinks himself still more retired from the world. The French merchants of the city of Acre come hither sometimes for the benefit of the air, which is as pure as the innocence of those who have fixed their abode in this charming spot. They have erected a small habitation for their convenience, together with a few additional cells, which have enabled the solitary tenants to increase their number.

The grotto which forms the chapel has two entrances, fashioned by the chisel into the form of doors. One of them looks towards the small square before the monastery, and the other towards the interior part of it. This chapel, which is very irregular, may be about twenty feet in length, and six in breadth. It contains two altars, the principal of which is consecrated to the Virgin, and the second to St. Elias.

Two priests, and two Carmelite laics, are almost always here at prayers. The little leisure which they allow themselves is employed in cultivating a small garden contiguous to the monastery.

These monks live on the charity of the Mahometans, who have often been witnesses to their exemplary life. When I saw them bringing their alms,

alms, I blessed virtue, the irresistible power of which subdues mankind, and forces even our enemies to relieve our wants.

This convent is under the protection of the French consul of Seyd, or rather of the consuls of Acre, upon which the former depends. Daher Omar, when he became master of this country, secured to the Cenobites the possession of their retreat, on their agreeing to pay a small tribute, which he receives annually. On every principal festival the standard of France is hoisted on this monastery.

The Carmelite fathers of this monastery purchase their annual provisions at Acre, where they possess an hospital, which they never inhabit but in cases of necessity. With regard to those articles which they are daily in want of, they procure them at New Caiffa, distant from their convent about three miles and a half.

The penitent manners of the monks of Mount Carmel have inspired the Mahometans also with the utmost veneration for the church of that place. In their greatest distresses, and particularly when sick, they invoke the images of the Virgin and of St. Elias; which is an astonishing circumstance, when we consider that, by an express article in their law, they are forbid to worship the representation of saints. I had several opportunities of observing their zeal and fervor, during the forty days that I resided in this monastery.

In 1763, when the chief of Acre was under the necessity of repelling the attacks of his sons, some Bedouin Arabs, taking advantage of this division, came and plundered the convent of these poor monks. By this barbarity they were deprived of every thing that they possessed, either in furniture or provisions. They however all fled to Acre, except only one, whom the fury of these banditti spared.

spared. When a reconciliation took place between the father and his sons, these monks returned to their cells, which they again arranged as well as they could.

On the whole declivity of Mount Carmel, which divides the grottoes El-Kader from the convent of the Cenobites, there are seen a great number of cisterns, destined formerly for receiving the rain water.

Having through curiosity descended into one of these, I found it very spacious ; and it appeared to be indebted to art for nothing but the solid crust with which the bottom of it was covered. It is however now much cracked, and broken in some places, so that it is no longer proper for containing water. I found two more of the same kind at a little distance, but still in a condition to hold a little water in winter for the use of the monks.

Some paces from the convent there is a solitary grotto, which the Orientals are persuaded was the habitation of the prophet Elisha, whose name it still bears.

When you arrive at the summit of the mountain, you find the ruins of an ancient edifice, which visibly hang over the cells of these Carmelites. The author of *The Theatre of the Holy Land*, already mentioned, assures us that this monument was a monastery built by St. Helen.

These ruins, which are as thick as the walls of a fortress, have every appearance of solidity. The first time that I visited Mount Carmel, I found them much higher than I did at my return. I was told by the monks, that they had demolished about nine feet in height of them, in order to prevent their falling on the cells, and burying them ; which might have happened by the fury of the winds that blow here sometimes with great violence.

This

This excuse, sufficient without doubt, will not please the lovers of antiquities, who often prefer a collection of remarkable stones to the safety and preservation of men.

I shall not detain the reader with an account of the vestiges of other ancient convents to be seen on this mountain, as they presented nothing either curious or remarkable.

It appears that St. Elias inhabited successively every part of Mount Carmel, since the greater part of the grottoes, fountains, and fields, are still called by his name.

After travelling five miles, you descend into a valley, where one is struck with a view of a vast space cut out in the rock, which was destined for receiving horses, and which is capable of containing a dozen.

A neighbouring fountain, which winds through the valley, threw itself into a canal cut also out of the live rock, and turned the wheels of a mill at a little distance from the sea. The canal and the mill are now both destroyed; and no use is made of this beautiful stream, which loses itself in the neighbouring waves.

A little lower there is a second spring, equally pure and excellent, to which the good Cenobites come to fetch water when the summer heats dry up the cistern of the convent.

You then enter a field called the *Field of Cucumbers*; thus named, because it contains a great number of round stones, the interior part of which, consisting of a sparry substance, has a great resemblance to the pulp of a cucumber. Oriental superstition considers this *jusus naturæ* as occasioned by a malediction of the prophet Elijah; who, not being able to obtain from the proprietor one of these cucumbers to refresh him, ordered them to be changed into stones. The European philosopher,

pher, who laughs at this fable, perceives here nothing strange or uncommon. Abundance of the same kind of stones may be found in all the mountains of Syria.

The edifices of this part of Mount Carmel were destroyed under the efforts of the Arabs, who transported the materials of them to Damietta, where there are no stones fit for building.

At the distance of eight miles from the promontory, advancing towards the east, you arrive at a certain part of the mountain, facing the west, called by the Arabs Mansur, and the Europeans the Place of Sacrifice, in remembrance of what was done there by the prophet Elijah. I mean, his drawing down the fire of heaven on his sacrifice, in order to give the people of Israel a visible image of the true God, whilst the prophets of Baal found their invocations attended with no effect.

In the neighbourhood there are forty grottoes, all connected together; and these are the strongest proofs that we have of the existence of the ancient anchorites of Mount Carmel.

This mountain, situated in Phœnicia, belonged, according to Calmet, on the northern part, to the tribes of Asher and Manasseh. Celebrated in scripture by the abode which the prophets Elijah and Elisha made on it, Mount Carmel was no less distinguished by the abundance of its productions, and the excellence of its fruits; but this favoured spot is at present covered with nothing but forests.

It must indeed be naturally fertile, since various plants grow on it without cultivation, such as sage, wormwood, rue, hyssop, lavender, and parsley: it produces also many flowers; and amongst others hyacinths, lilies, anemones, tulips, and ranunculuses.

Some

Some years ago two Germans came to Mount Carmel, for the purpose of collecting rare plants; and I have been told they went away very well satisfied with the success of their expedition.

This place is extremely agreeable, and above all to the sportsman, on account of the number of fowls and quadrupeds with which it abounds. Amongst the latter I observed some tigers.

Since it has formed a part of the dominions of Daher Omar, it is freed from the Bedouin Arabs, who with their chief were dispersed throughout all the plains. On this mountain there was formerly a fortress called Ecbatane. Pliny tells us, that it was afterwards called Carmel, as well as the promontory upon which it was built.

Pythagoras was fond of meditating in these solitary places; and here he reviewed all his thoughts before he communicated them to the Grecian schools.

Vespasian came hither to consult the oracle, which, according to Tacitus, had only one altar, without a statue or a temple.

St. Lewis, King of France, paid a visit to Mount Carmel in 1254; and obtained from the superior of the Carmelite fathers, that six of his monks should accompany him to Europe, in order to establish themselves in his kingdom.

Some years before, a small number of them had come into Tuscany, as appears by several authentic monuments.

It may be easily perceived, that this celebrated mountain had formerly on its summit several magnificent edifices; and the remains of them give us still a grand idea of what they once were. Employed in constructing more recent works, which are now also mouldering to decay, these ancient ruins have yet escaped the destructive hand of time. An European architect would have regretted

ted more than I, to see most beautiful columns of oriental granite lying neglected, while they might no doubt be employed for the noblest purposes.

Since ignorance and barbarity have succeeded the ages of architecture and fine taste, such columns, covered with rubbish or buried under ruins, may be found in all Syria, and particularly in the maritime places of that country.

Should the ideas of the beautiful and great ever be revived in these regions, now enveloped with darkness, the hand of taste will have no occasion to open the superficies of the earth, to find models to guide and direct them.

CHAP. XXXVI.

ROUTE FROM THE CITY OF ACRE TO THE FORTRESS OF GEDDIN, THE VILLAGE OF ZIB, AND THEIR ENVIRONS.

THE southern gate of Acre opens towards a highway, and conducts to Bohattebe, situated on a small eminence, which contains the ruins of an ancient temple, employed as a place of worship both by the Turks and Christians, but at different periods.

Some paces further is a mosque, remarkable on account of its burying-ground, in which was interred a prodigious number of infidels, who perished under the walls of Acre.

Taking another route towards the north, you enter the plain of Acre, fruitful in corn, barley, pulse, and cotton.

It was amidst these beautiful plains that Faulques I. King of Jerusalem, Count de Gand, and son-in-law to Baldwin III. lost his life. Hurried away by the ardor of the chase, he fell from his horse, and fractured his skull on the pommel of his saddle. Of this accident, which took place in November 1142, a particular detail may be found in the History of William of Tyre.

After travelling six miles, you ascend a little hill on the eastern side, leaving on the right the village of Abuffinau, which produces abundance of cotton. I shall say nothing of Kuichad, the
soil

soil of which is so barren, that it scarcely repays the husbandman for the trouble of cultivating it.

As you descend from this little hill, you follow the highway for three miles, and then turn towards the east. Having ascended a second hill, which is a little higher, and walked the space of two miles in a very fatiguing path, you arrive at the fortress of Geddin, distant from Acre a little more than eleven miles.

I shall always remember the Schiek, or Arab chief, who commanded this castle under Daher. The generous manner in which he received me, confirmed the good opinion I entertained of the hospitality of the Arabs. Though unacquainted with me, and though I brought no recommendation to him, he supplied me, on my arrival, with all those refreshments which are usual among these people. After he had conducted me to a commodious lodging, he took care that my servant and horses should be provided with every thing necessary.

I was luckily here present at a scene which could not fail of being interesting to a traveller: I mean the Bairam, which takes place on the 13th of July, and which is a very solemn day among the Arabs. At sun-set I saw the governor with all his court sit down to table, and celebrate by a pompous repast the joy of this Mahometan festival. It may not be here improper to describe the manner of eating among the Arab Lords, which is a little different from that of the Turks.

After the floor is covered with different pieces of tapestry, a long table, raised about a hand-breadth from the ground, and which is only two feet in breadth, is placed in the middle of the apartment, without a cloth spread over it, and without any ornament. Several dishes filled with pilaw, or rice baked, without sauce, and a sheep
roasted

roasted whole with its belly stuffed, compose the first course.

If the number of persons at table should amount to thirty, a second sheep is added. This principal course is followed by several dishes containing boiled greens and pulse, with meat seasoned in various ways; and then comes the last course, which consists of small basons of milk rendered four by means of leaven. It is almost useless to repeat here, that this ragout is called *leben*. I have spoken of it in the chapter on the Arabs, as well as of that kind of thin ill-baked cake which serves them instead of bread. In such repasts as these they never employ knives, forks, plates, towels, or glasses; and I observed only two or three wooden spoons, which were even not used.

When the dishes are ranged in order, the guests, having washed their hands and pulled off their slippers, approach the table with their chief, who invokes the benediction of heaven on the festival. Each then sits down on the floor with his legs crossed, and a domestic spreads over their knees a long cloth, which serves the whole company. They then begin to eat without any farther compliments.

The Europeans, accustomed to ceremony, and above all to cleanliness, would not find themselves comfortable at such tables. I doubt much whether their delicate stomachs would not become squeamish when they saw each guest put his hand into the dishes, touch all the ragouts with it according to his fancy, and, filling it with a mixture of flesh and pillaw, form it into small balls, and then press the whole into his mouth.

With regard to their beverage, which is always water, it is supplied by the nearest domestic, and is drunk from a cup made of baked earth, or a cocoa nut, and scarcely ever from glasses.

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They remain a very short time at table, and rise all together to thank God for their good appetite. After again washing their hands, they retire to another hall, where some fruits are prepared, which form a part of the dessert. I remarked that they are very moderate in the use of these sweet things, which are carried away almost as soon as they are served up. Coffee and pipes are brought in the last place, with which they regale themselves sitting in a circle.

The remains of their table are placed before their attendants, and from them are carried to the inferior servants. But will the reader be able to guess for whom the scraps left by all these wretches are destined? Will it be believed, in those countries in Europe which make it their boast to pay the most flattering attention to the fair sex; where they are treated with all the respect due to queens; where, when the table is loaded with the most delicate viands and the richest dainties, nothing appears good but what is presented by their fair hands, and where the master himself will not venture to touch the smallest article without their permission—that, amongst these barbarous people, what has escaped the teeth of the filthiest slave is carried to the women, and even to the mistress of the house? These women drink coffee, and smoke, in the same manner as the men.

Though every body knows that the followers of the Koran are forbidden to eat any animal considered in the *Old Testament* as impure, they are perhaps ignorant that the prohibition of wine is not taken from the law of the prophet, but from another sacred book called the *Taalim*; and the Mahometan who should be found to transgress this precept would be punished in the most exemplary manner.

The

The author of the Taalim founds the reason of this prohibition on a story, or rather parable, which the Orientals often relate in conversation. They say that two angels, one called Arot and the other Marot, were sent in preference to all others to govern the world, with express orders not to drink wine. A difference happening to arise between a husband and wife, who had before lived in the greatest harmony; the latter, who wished to recover the affection of her husband, thought she could easily accomplish so desirable an object by the mediation of the two favourites of heaven. She invited them therefore to her husband's house, where they were received with every mark of distinction. Wine was presented them in a cup, which they were not able to refuse from the beautiful hands that offered it. Is it not very excusable in celestial beings to become mortal for the sake of a fine woman? They tasted this liquor, which appeared to them to be delicious, and they drank too much of it; so that becoming heated, and even intoxicated, they wished to repay their charming hostess for her kindness by certain marks of attachment which are in general more used by lovers than by husbands. This woman, being chaste and faithful, found herself much embarrassed; and to get out of this dilemma required a considerable degree of address. Under a pretence of curiosity, she asked the two celestial messengers what words they made use of to procure a return to heaven. One weakness conducts to another, when any desirable object is in view. The angels disclosed their important secret; and the woman, instantly profiting by it, ascended to the throne of the Eternal, where in a suppliant tone she exposed her complaint, which was heard with justice. The Father of the universe did even more. This pure soul became a radiant star; and the prevari-

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cating angels, tied by the feet with large chains, were precipitated into a well called Babil. The Mahometans believe that the Supreme Being will not change the severity of their punishment till the day of judgment.

This singular history is known only to the learned, and the doctors of the Mahometan religion. If any of the Mahometans are asked, and especially those who are ignorant, whence arose that prohibition from drinking wine, they will say that Mahomet, one day passing through a village, observed that the inhabitants were celebrating some festival with great joy. Having found that a wedding and wine were the causes of their mirth, the prophet in his wisdom judged that pleasure is the soul of life. He conceived therefore a great fondness for that beneficent liquor, which enchants the senses by making us forget our miseries. But passing next morning through the same place, he saw the earth drenched with human blood; and he soon learned that the guests, become mad by excess of wine, had attacked each other in a most cruel manner; that some of them had been killed; and that the greater part were covered with wounds. Mahomet, like a wise man, now changed his opinion; and would have nothing to do with a pleasure, the end of which is so bitter and destructive.

He consequently advised his followers to renounce wine entirely.

The chief of Geddin, whose repast I have described, wished in his turn to see me at table. As I knew that the Arabs are highly gratified when strangers adopt their customs, I readily did so, and even abstained from wine in order to please them. I had afterwards reason to applaud myself for this deference; which gained me his good graces, as he permitted me to inspect every thing

around his castle, and was so polite as to send a party of his lords to accompany me.

The following morning I took a view of the castle of Geddin, which is partly built on the ruins of the ancient fortress of Dindin, possessed formerly by the Knights of the Teutonic Order. In the neighbourhood there are a few habitations belonging to Arab Mahometans, who are subject to the same chief.

Situated on the borders of Mount Sharon, towards the east, this citadel enjoys an advantageous exposure, as it commands a view of various hills; of the plains of Acre, equally fertile and agreeable; and of a large extent of sea.

Mount Sharon, of which I shall give a short account, belonged to the tribe of Asher.

The chief ordered ten or twelve persons of his court to conduct me into his garden, called Geddin. It stands at the distance of six miles from the castle; and the road to it is steep and extremely bad; but it has a row of trees on each side, that afford an agreeable shade. This garden extends several miles in a spacious valley abounding with excellent fruits, such as olives, almonds, peaches, apricots, and figs. A number of streams that fall from the mountains traverse it, and water the cotton plants, which thrive well in this fertile soil. In this delightful spot, one finds at certain distances several beautiful reservoirs of pure water, on which the Arabs set a high value. A well-chosen collation was prepared for me under some shady trees, on the banks of a small rivulet, which still added to the pleasure I enjoyed from my repast. After we had refreshed ourselves, we returned to the castle of Geddin, where I thanked my generous host for his liberality and attention.

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I took leave of him the same day, about four hours before sun-set; and not without some regret, as may be easily imagined. He seemed to be a good deal affected by my departure; and gave me letters of recommendation to his principal secretary at Terschia, a village distant about six miles from Geddin, where I slept. A kind of bower, covered with the branches of trees, was constructed for me in the open air, in order that I might repose more commodiously, because it was then not possible to inhabit the houses on account of the excessive heat. This village, it is true, is situated on Mount Sharon; but some small eminences that surround it obstruct the circulation of the air, and render it very disagreeable in summer.

It abounds with water; which adds greatly to the fertility of its cotton plants, its fruit-trees, and above all its tobacco, which is however not cultivated with so much care as it ought. If the inhabitants paid as much attention to this production as those of Gibelet, it might be brought to still greater perfection.

I shall say nothing of a hamlet situated at the distance of an hundred paces farther, as it contains little remarkable but an ancient church, in which the Catholic Greeks sometimes perform divine service.

Six leagues from this place is a very narrow valley, called Kerein. This valley is watered by several streams that fall from the summit of Mount Sharon, and which are received into reservoirs highly worthy of notice. They are well disposed, and constructed in the form of towers. In proportion as they become filled, the water runs off by different channels, which put in motion a certain number of mills; and being again united in

basons like the former, they are again divided for the same purpose.

On descending into this valley, which inclines towards the west, you find several ancient edifices that appear to have been employed as mills; but at present they are left exposed to all the injuries of the weather.

The water which flows through all these different channels, being united in the middle of the valley, forms a small river, which abounds with a variety of fish. Its stream, however, which does not extent far, soon becomes weak, and loses itself among the gardens and fields of the plain of Acre, till it reaches the sea, where all its scattered branches are collected.

The neighbouring hills are covered with forests, under the cool shade of which one may walk in beautiful avenues of plane trees, that announce their antiquity by their size. The abundant streams which water this place, contribute as much as its shady woods to render it delightful.

Advancing the space of four miles, I was astonished to observe, on my right hand, a large church built in the Gothic taste, but elegant and noble: near its walls there is an edifice, which appeared to me to have belonged to the ministers who performed divine service in it. Both these buildings serve at present as a place of shelter for the flocks which frequent the surrounding pastures.

On a neighbouring eminence I perceived the famous castle of Montfort, which belonged to the ancient Teutonic Knights. The road to it is so steep and rugged, that I could not have climbed to it without the assistance of the trees and bushes with which the mount is covered.

Nothing remains of it but heaps of stones, demolished habitations, and some considerable ruins.

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I do not know whether this monument was not anterior to the Teutonic order: at least I was tempted to believe so from its marble columns, which bear the marks of the highest antiquity. But what astonished me very much was, to see upon this eminence a prodigious quantity of materials, which, on account of the steepness and narrowness of the road, must have been transported thither with the utmost difficulty; or else the road since that period must have been greatly broken and damaged by the outrages of time.

I could almost venture to say, that the passage to this castle was by means of a draw-bridge, supported on one side by the top of a mountain, which stands opposite to the southern part of the building. A very commodious path may be seen on it, which suggested this idea. If people followed its direction, they would fall into that deep hollow, by which the two summits are separated.

The Arabs call this fortress of Montfort, the *Enchanted Castle*; and they told me that, in the interior part of the church, which is situated at the bottom of the mountain, there was a subterranean passage that conducted to the highest part of the edifice. To be convinced of the truth, I took a view of it; but I found it almost entirely filled up by the falling in of the earth.

Descending from Sharon, and crossing the plain of Acre towards the west, you meet with the remains of several places which, by their remarkable ruins, seem to have been of great antiquity. Amongst the number is the municipality of Bedar, which Baldwin I. king of Jerusalem ceded to the bishop of Bethlehem, as we are told by William of Tyre in his *History of the Holy War*.

Having crossed this plain from east to west, for about the space of six miles, you arrive at Zib, on the borders of the sea. Amidst the ruins which
assert

assert the antiquity of this ancient city, may be seen a fortress of more recent date, defended by a small party of soldiers.

This Zib, known in the sacred Scriptures under the names of Achshaph and Achzibe, saw its king defeated by Joshua under its walls. The distance from this place to the gates of Acre is reckoned to be nine miles.

C H A P. XXXVII.

JOURNEY FROM ACRE TO THE CITY OF NAZARETH IN GALILEE.

THE peaceful government of Daher, and his vigilance in expelling the Arabs from those districts that are subject to him, have rendered all the roads to Galilee safe for the traveller. Being persuaded that I should run no risk, I conceived a strong desire of visiting the most celebrated places in that province.

Having enquired in what manner I could gratify this desire, I was informed that one guide would be sufficient for me during the journey; but I was so fortunate as to meet with very agreeable people who intended to travel the same way.

Quitting Acre by the gate of Nazareth, and advancing a little towards the east, you find the ruins of a great many edifices, upon a pretty extensive mount, raised by the Ottoman troops to serve them as a kind of fortification during the last

siege

siege of the city. Traversing this very fertile plain, you arrive at a small hill called Telkiffan, where there was formerly a village of the same name. In the neighbourhood are seen Miar and Damun, the extremities of which reach two narrow but delightful valleys, ornamented with groves and wild shrubs. The peasants who live in the hamlets around, enjoy a most pleasant situation. On the right stands the castle of Abelin, on a beautiful eminence; and a town close to it, which is governed by Joseph Omar, brother to the chief of Acre.

A heap of ruins found here gives the traveller reason to conjecture that it must have been the ancient Zabulon, sacked and burnt by Cestius the Roman general. The writers of that period inveigh bitterly against the masters of the world, whose fury did not spare even this city, the rival of Tyre and Sidon both in the extent and magnificence of its buildings.

It was afterwards the seat of a bishop, who came to the council of Nicea in 325.

The nearest valley, two miles in breadth and sixteen in length, which is well cultivated, and abounds with productions of all kinds, is called by its name. It contains the villages of Benedie and Tabul.

Near this there is a beautiful fountain, which has also the name of Zabulon. My appetite had need of a poetical imagination, to create an illusion in the miserable and wretched inn found on the banks of this limpid stream. Unluckily I am not a poet, and of course I made a very bad supper. The distance from this fountain to the city of Nazareth is reckoned to be six miles; and the journey from the gates of Acre may be performed in the space of seven hours.

C H A P.

C H A P. XXXVIII.

OF THE CITY OF NAZARETH AND ITS ENVIRONS.

NAZARETH, a city of Galilee, so famous among the Christians, is situated in longitude $35^{\circ} 23''$ east, and latitude $30^{\circ} 30''$ north.

It held the third rank among the metropolitan cities dependent on the patriarch of Jerusalem.

The Hebrews continued to inhabit it in the time of the Romans, till the reign of Constantine; and after that epoch it passed alternatively from the Christians to the Saracens. At present it forms part of the domains of the chief of Acre.

This ancient city, destroyed by fanaticism, was, after its ravages, nothing but a miserable hamlet, consisting of a few Arab huts.

In the beginning of the last century it was imagined that it would revive from its ruins, under the protection of Faccardin, prince or emir of the Druses, who permitted the *monks of the Observance* to erect a monastery in it.

The weakness however of that emir, whose death was fast approaching, gave the Turks an opportunity of recovering Nazareth; and besides enduring the tyranny of the Ottomans, it suffered a great deal also from the incursions of the Arabs.

When it fell into the hands of Daher Omar, it was suffered to recover a little of its former tranquillity. That prince, who had philosophy enough

to rise above the prejudices of religion, and sufficient abilities to enable him to discover, on the first view, the moral and physical situation of places, thought it a matter of some importance to raise Nazareth from its state of humiliation. After delivering it from the incursions of the Arabs, he endeavoured to invite inhabitants to it; and to accomplish this design, he often paid it a visit; and, in preference to all the other cities in Galilee, lived in it several months of the year, taking care to administer justice with as much speed and impartiality as possible.

His policy rightly foresaw, that the affection which the Christians had for Nazareth would draw thither a great number of them. On this account, he received them with open arms; and, for their convenience, enlarged such of the houses as were too small and confined. In short, the liberty which he established there appeared, in some measure, to change the stones of this mountain, naturally barren, into men.

Having accomplished his wishes, Daher gave over living constantly in the city. The palace he built there is now only a summer residence, to which he comes to recreate himself for two or three months in the year.

He permits the fathers of the Holy Land to receive the taxes and duties that are paid both by the city and particular companies. These good monks afterwards transmit to him the whole amount, with the addition of a small sum which they pay him by way of rent.

The houses here are built of beautiful stone; and the street which appeared to me most worthy of notice, was that which runs through the city from the west towards the south.

In the eastern part there is a very beautiful church, dedicated to the Virgin, which was formerly

merly destroyed by the Saracens, and rebuilt by the zeal of the Cenobites. Before I entered it, I stopped some time to view a small square, which forms no inconsiderable embellishment to the facade of this temple. It may be plainly perceived, that it is built in a barbarous state: but it has some merit, and shews that the architect was not destitute of true genius.

The church consists of three naves, divided by two rows of stone pilasters. That in the middle contains the principal altar, to which you ascend by two magnificent stair-cases, much admired for their iron balustrades, formed with great skill by one of the monks belonging to the convent. Under this altar there is a remarkable grotto, called the chapel of the Annunciation.

You descend to it by steps of beautiful marble, which are cut with much taste. It was in this place, as is said, that the venerable angel appeared to the Virgin, and brought her the orders of Heaven.

Two beautiful columns of oriental granite strike the eye of the observer in the entrance. They appear to have been constructed both to support and ornament the grotto. The base of one of them is so much broken, that it would have fallen to pieces before this time, had it not been fixed by means of iron work to the roof. As the iron work however cannot be perceived on the outside, the people imagine that it is supported by a continual miracle.

The altar of this subterranean chapel is extremely elegant; and the different kinds of marble with which it is ornamented, receive an additional lustre from the combined light of several silver lamps presented by Christian princes.

On solemn festivals, the walls and the pilasters are ornamented with various pieces of tapestry,

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on which are represented the mysteries of the Virgin—a superb present from the house of Austria.

I afterwards went to visit the whole convent, with all its dependencies. Being large and spacious, it has a greater resemblance to a fortress than a monastic habitation, on account of the height and strength of its walls. The gate is of iron, and would resist the efforts of many hammers. It was a happy thing for these good fathers, that they were thus secured against the incursions of the Arabs, who more than once endeavoured to penetrate into their retreat. I may add, that this religious house is a kind of city, in which may be found all the necessaries of life.

There are generally only twelve or fifteen monks belonging to this convent: but a considerable number of pilgrims and travellers frequent it at all times, and are received with the most generous hospitality. Two of these fathers, well acquainted with the Arabic language, perform divine service to the catholics of the city. Two others are entrusted with the education of the youth, whom they instruct in the Italian language; so that it is become familiar to the inhabitants of Nazareth. That natural attachment which people have to their native country, was awakened in my heart when I heard my own tongue spoken. I entertained a greater affection for the good fathers who taught it; and I imagined for a few moments, that I was in the midst of my friends and countrymen. The open and affable manner in which they received me, still added to the pleasure arising from this agreeable idea.

I shall not speak of the dress of the Nazarenes, as it is much the same as that of the Arabs, which I have described. The vestments of the women being however different, I shall give a short account of them.

They

They wear a Turkish robe, the sleeves of which are so wide and long, that they absolutely sweep the ground; and what makes them appear still more fantastical is, the mixture of white and red bands of which they are composed.

A robe entirely white, more gaudy colours in the sleeves, and a coarse kind of embroidery, distinguish the married from the unmarried women. Over this first vestment they wear another of the same kind of stuff, which they bind round their middle with a broad leather girdle. The form of the sleeves is the same as that of the former. They generally go without shoes, and only very few of them use slippers.

They cover their heads with a kind of flat bonnet, surrounded by several folds of Turkish cloth, and long pieces of red silk, which entirely conceal their foreheads. It is tied behind with two lappets, one of which falls over the shoulders, whilst the other serves as a veil to cover the mouth and the chin.

This manner of dressing, ridiculous enough in appearance, is nevertheless attended with advantages. By concealing from the eye almost the whole body, it prevents beauty, which always loses by being observed too near, from becoming familiar; it makes the men imagine graces and attractions in those who really have none; and it tends to preserve that respect which the males ought to entertain for a weak sex, whose modesty is their surest and only invincible defence.

The Mahometans have no mosques at Nazareth, though it is subject to a prince who follows their religion.

Daher Omar, whom interest induced to favour the Christians, would not permit a muphti to reside in this city; and to give a still greater proof of his attachment to their religion, he entrusted
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the sovereignty of the country to the principal of the convent, whom he did not disdain to style a chief.

In the western part of the city there is a Christian church built, as is said, on the site of the ancient synagogue where Jesus Christ shewed the Jews the accomplishment of the prophecies in his person. This place served a long time as a shelter for flocks; but at present it is in good repair.

In the neighbourhood may be seen a fountain of excellent water, which is, however, esteemed by the people on another account. They conjecture, that it was contiguous to the habitation of the Virgin, and that it was used by her. The idea, in their minds, adds greatly to the quality of the water.

Some distance thence may be seen a large stone of a round form, called Christ's table. It is pretended that he came hither more than once with his disciples to eat. The inhabitants of Nazareth pay it a kind of worship, by burning perfumes and incense around it.

At the distance of a mile from the city, on the southern side, there is a mountain which the Arabs call Sein, and the Nazarenes *the Mountain of the Precipice*; because the Jews wished to precipitate the Messiah from it. On its top is found a small grotto cut out in the rock, in the form of a tabernacle, to recal to the memory of men the miraculous power manifested by the Son of God in escaping from the hands of the impious.

The pencil of these barbarous countries attempted also to preserve the remembrance of the same thing in this sequestered sanctuary: but the talents of the artist were not equal to his intention; and I am of opinion, that he ought to have written at the bottom of his piece what it was meant to represent,

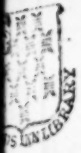
represent, in the same manner as the European painter who painted a cock.

There was formerly upon this mountain a celebrated monastery, which is now destroyed by the hand of time. Some cisterns, half in ruins, are the only proofs of its ancient existence.

Opposite to this stands another mountain, which is separated from it by a rivulet, and distant about a gunshot. This stream is so much swelled by the winter rain, that it inundates all the neighbourhood, and even part of the plains of Galilee.

Three miles from Nazareth, between the south and the west, stood the ancient city of Saffé, Jafé, or Saffre, of the tribe of Zabulon. Nothing now remains of it but a few shapeless stones, which are not worthy the attention of the traveller.

Proceeding a little farther, I observed a delightful eminence abounding with productions of every kind. I advanced towards it with great eagerness, and ascended it amidst the thick shade formed by the vines, with which its beautiful sides are covered. The grapes were ripe, and seemed to invite the hand to pluck them; which was a very fortunate circumstance, as I was extremely thirsty. On this happy spot there is a small village, with a rural altar, to which the fathers of Nazareth come to celebrate the festival of the apostles. Their piety, doubtless, could do nothing better than dedicate a temple to the Author of Nature in a place which he has supplied with every thing useful or agreeable.



C H A P. XXXIX.

JOURNEY FROM NAZARETH TO THE CITIES OF
CANA AND TIBERIAS.

AFTER traversing several plains and hills on the north of Nazareth, you arrive at Cana in Galilee, otherwise called Cana Minor.

This city, so well known by the famous miracle of water changed into wine, is at present only a very paltry village. I was even surprised at the small number of inhabitants whom I found in it, especially when I saw the fertility of the neighbouring fields, which were covered with wheat and barley. This place, like the rest of Galilee, is subject to Daher Omar, who sends hither, as governors under him, several agas, or Arab lords.

I was very kindly received here by a poor catholic Greek priest, whose whole fortune was a small cottage. He informed me, that the principal part of the inhabitants of this village consisted of various sects, who were his countrymen, and that the remainder were Mahometan Arabs. Having conducted me to a heap of ruins, he pretended that these formerly had been the hall in which the marriage festival was celebrated. I did not wish to contradict his idea; but I plainly perceived that the remains of this edifice shewed something like the form of a church. Nicephorus gives an account of it, and says that it was built by St. Helen.

It

It became afterwards a Mahometan mosque, till an earthquake occasioned universal devastation in these eastern countries; when, being demolished, it was abandoned to the injuries of the weather. It appeared to me, by the bases of some of its columns, that it must have once been very beautiful. The good fathers already mentioned come hither now and then to perform mass.

On leaving Cana you meet with different villages, such as Traan, Kan-Loup, and others, inhabited by Christians and Mahometans. I shall not detain the reader with an account of them, because they contain nothing remarkable.

All the places to the distance of eight miles are called by the names of different events relating to the history of Jesus Christ: Here you find *the Field of Corn*; in another place, that of *the Multiplication of Bread*; a little farther, *the Mountain of Beatitudes*; and, on another side, *our Saviour's Table*.

At length you arrive at Bethulia, at present Saffet. This city, which in 1759 saw almost all its inhabitants swallowed up in the bowels of the earth, has been repopled since that fatal period. All its citizens are Hebrews; or at least it contains very few catholics. It is governed by one of Daher's sons, under the inspection of his father.

You then return to the plain, in order to ascend a mountain, at the foot of which is the city of Tiberias. The neighbourhood of this place is very badly cultivated, and abounds with wild animals, both birds and quadrupeds: among the latter there are a great many antelopes, which are a species of small goats.

The city of Tiberias was one of the most considerable in Decapolis. It was built by Herod-
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Antipa, tetrarch of Galilee, who named it Tiberias in honour of Tiberius Augustus.

Situated towards the southern part of the lake of Genezareth, it extended its ancient walls for three miles towards the south, and in breadth occupied all that space which lies between the same lake and the mountains.

This city submitted to Vespasian, and received among its inhabitants all the Jews who had escaped the destruction of Jerusalem.

The Christians seized it in 1100, under Godfrey of Bouillon; but they lost it in 1186, by the treachery of Raymond III. count of Thoulouse.

It was the seat of a bishop suffragan to that of Nazareth, as long as the kings of Jerusalem were masters of it.

At present it is much less than formerly; being no more than a mile in circumference. It is of a square form; and I was told that its walls were constructed by a Hebrew woman.

It has two gates; one of which looks towards the west, and the other towards the south. The latter is the smallest, and the only one usually open.

The external appearance of this city gives rise to the most gloomy and melancholy ideas. Had not the serenity of the sky rendered it almost impossible for me to be deceived, I should have imagined, when I entered it, that I was descending to the habitation of the dead, as its walls were built of brown iron coloured stones, like those which the poets say compose the palace of Pluto.

This dismal idea is still more increased in the interior part, where nothing is to be observed but misery and desolation. On one side you see ruins half buried in the earth; and on the other, some shattered edifices converted into a kind of huts. About a hundred shadows, who I was told were

the inhabitants of the place, flock with great eagerness around the traveller, whom they survey with an air of astonishment that is little calculated to inspire him with confidence.

Before the year 1759 this city was better inhabited, and made a less melancholy appearance. It contained some very beautiful edifices and ancient churches worthy of attention. The chief Selobi, Daher's son, had erected here a vast palace in which he resided. But all these ornaments, the work of a long series of years, disappeared in a very short space of time.

To the west of this city, on the borders of the lake, is a large church, which escaped the ravage occasioned by the earthquake. It was afterwards long abandoned to the flocks which took shelter in it; but the Christians had the courage to repair it, when Daher invited them to come and inhabit the ruins of Tiberias.

This religious place serves as an hospital for strangers, who are received in it in a very generous manner.

When the chief of Acre extended his victorious arms over this province, he took Tiberias without difficulty, and converted it into a strong hold for his troops; by which means he was enabled to watch the motions of the bashaw of Damascus.

This Turkish governor came and besieged it with eighty thousand men; but Daher's fortune and his own inexperience obliged him, after using every effort for eight months, to abandon an easy enterprise, which would not have retarded the march of an European army.

Without the city, on the northern side, arise the ruins of a citadel which must have been impregnable. Situated on the summit of a mountain, from which it commanded the city, it prevented the enemy from approaching that advantageous and

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and important post; and a single stone of it had not been injured by time, when it was involved in the common ruin occasioned by the earthquake already mentioned.

The sea of Tiberias had different denominations at different periods. Sometimes it was called the sea of Galilee, and sometimes the lake of Genesareth; a name which was given it from a city built between Bethsaida and Capernaum, belonging to the tribe of Naphthali.

The mild and delightful water of this lake, which is used by the inhabitants of Tiberias, flows from the sources of the Jor and the Dan, at the bottom of the Anti-Libanus, where stood Paneades, called likewise Cæsarea. This lake is confounded afterwards with the river Jordan, and both fall into the Dead Sea. It is six miles in breadth from east to west, and about eighteen in length from north to south. It is sometimes subject to great commotions, occasioned by a chain of mountains in the neighbourhood; where the winds meeting with opposition, and being driven violently back, easily agitate the water, as it is too small in quantity to resist their violence. It is rare to find here any boats or vessels, because its banks are barren and uncultivated. I was told that none had been seen for the space of thirty years.

Several celebrated cities existed formerly on this coast; such as Capernaum, Bethsaida, Bethshan, Gadara, Tarichea, and Corazin, of which nothing remains but shapeless ruins.

This sea of Galilee is an object of veneration among the neighbouring Christians, as being much frequented by the apostles, who often cast their nets into it when they were only simple fishermen.

At the distance of a mile from Tiberias, on the north, there was formerly a town celebrated by

the victories of Vespasian, and of which some vestiges may be still seen.

This town was called Ammaus, which signifies the Bath, on account of its hot springs. I was assured that they were endowed with the virtue of curing several diseases.

The water issues in great abundance from the bottom of a mountain near the sea of Galilee, and is so hot, that it is not possible to take a small stone from it with the hand. At some distance from their source these springs fill a small reservoir, which has been constructed and divided into baths. The Arabs make continual use of them, as they consider bathing highly serviceable to their health. These waters afterwards resume their course, and discharge themselves into the lake of Tiberias.

It is probable that there were formerly in this place several commodious edifices, frequented by the inhabitants of the neighbouring cities: but nothing is seen at present except a miserable hut, scarcely capable of defending a person from the injuries of the air; and this even would not have been erected, had not the chief of Tiberias been compelled, on account of some indisposition, to come hither for the benefit of bathing. Since that period, every traveller who passes this way may stop here and refresh himself without ceremony.

Having tasted some of this water, I found it brackish and sulphureous. It exhaled a disagreeable odour, and left on my tongue a kind of sediment which had the colour of brick-dust.

C H A P. LX.

JOURNEY FROM TIBERIAS TO MOUNT TABOR,
AND THENCE TO THE CITY OF NAIM.

GOING from Tiberias towards the west, you arrive at El-Net-Tesgiar, or the *Place of Merchants*. I was very much struck with the elegance and magnificence of its walls. Incrusted with the most beautiful marble, which the hand of art has disposed with much taste, they announce at a distance an enchanted palace, especially when the sun shines upon them. Being still depressed by the dismal and melancholy idea with which Tiberias had inspired me, I found my senses awakened on a view of El-Net-Tesgiar ; I became much nimbler ; and, redoubling my pace, I made haste to enter this happy retreat, which seemed to be the abode of industrious people. I was not deceived in my expectation. El-Net-Tesgiar is enlivened by a very flourishing commerce. A fair is held here every Monday, which is resorted to by merchants from various countries. It is well furnished with cloth, cattle, and provisions of every kind ; and in this respect it is, indeed, not inferior to the richest markets in Europe.

This place is the rendezvous of the caravans which go to Grand Cairo ; and the bashaw of Damascus stops here with all his court, in the journey which he makes every year to Jerusalem.

In the neighbourhood of this fortress there is a place called Siub-Jusef, that is to say, *Joseph's Well*.

Well. The inhabitants of the country pretend that this was the pit into which Joseph was thrown by his brethren, and from which he was afterwards drawn up and sold to the Egyptian merchants.

Very near to Finchiar stands Mount Tabor, at the distance of about twelve miles from the city of Tiberias. It requires a full hour to reach its summit; to which one may ascend on horseback, whatever some writers have said to the contrary. This mountain is distinguished by different names, such as Itabyrion and Taburium; at present it is called, in the Arabian language, Gibel-El-Tor.

The situation of Mount Tabor is most delightful. Rising amidst the plains of Galilee, it exhibits to the enchanted eye a charming variety of prospects. On one side there are lakes, rivers, and a part of the Mediterranean; and on the other a chain of little hills, with small valleys, shaded by natural groves, and enriched by the hands of the husbandman with a great number of useful productions. Here you behold an immensity of plains interspersed with hamlets, fortresses, and heaps of ruins; and there the eye delights to wander over the fields of Jezrael or Mageddon, named by the Arabs Ebn-Aamer, which signifies the Field of the Sons of Aamer. A little farther you distinguish the mountains of Hermon, Gilboa, Samaria, and Arabia the Stony. In short, you experience all those sensations which are produced by a mixture and rapid succession of rural, gay, gloomy, and majestic objects.

It was upon this enchanting mount that the apostle Peter said to Christ, *It is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.*

Flavias Josephus, governor of Galilee, caused the summit of this mountain, for the space of two miles and a half, to be surrounded with walls.

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The inhabitants of Tabor long braved the power of the Roman armies; but being deprived of water, in consequence of the great heats, they were forced to surrender at discretion to Placidus, the general of Vespasian.

Several churches were built upon this mountain by St. Helen, who founded here also some monasteries.

Of the two most remarkable, one was dedicated to Moses, and inhabited by Cenobites of the order of St. Benedict, who followed the Latin rites: the other was dedicated to the prophet Elias by monks of the order of St. Basil, attached to the Greek rites.

The kings of Hungary erected here also a pretty spacious convent for some monks belonging to that nation, of the order of St. Paul, the first hermit.

Tabor was the seat of a bishop, dependant on the patriarchate of Jerusalem.

When Godfrey of Bouillon seized on this mountain, he repaired the ancient churches, which were beginning to fall into ruins.

Under Baldwin I. in 1113, the Saracen troops retook Tabor; and their sanguinary fury gained as many victories as there were priests and Cenobites.

This mountain again fell into the hands of the Christians; but the catholic standard was not long displayed on it. Saladin pulled it down the year following, and destroyed all the churches.

The Christians retook it once more in 1253; and their zeal made them rebuild all the sacred places. At this time Rome being accustomed to give away empires, Pope Alexander IV. granted Tabor to the Templars, who fortified it again.

At length, in the course of the year 1290, the sultan of Egypt destroyed and laid waste the buildings of this mountain, which could never be repaired afterwards; so that at present it is uninhabited.

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I have described the external appearance of Tabor; but I have said nothing of its form and internal extent.

It has a perfect resemblance to a sugar-loaf, and is covered with small trees from the top to the bottom. Its summit is enclosed by the remains of those ancient walls already mentioned; and within these forms a small plain of about two miles in circumference, on which, according to every appearance no buildings were ever erected.

I remarked, that all the houses appear by their ruins to have been built close to the wall.

Amongst the ruins of the churches may be distinguished three very beautiful tabernacles, which made part of the ancient temple erected by St. Helen in memory of the transfiguration.

In several places there are cisterns destined for the purpose of collecting the rain water, because there are no springs on this mountain. Though the plain on the top is very much exposed to the severity of winter, I found it covered with odoriferous herbs even in the middle of that season. Great numbers of flocks and cattle come hither to feed daily on the rich pastures which abound in place.

A little before my arrival here, a great many curious remains of ancient towers and palaces, which are now thrown down and scattered by the tempests, were observed on Mount Tabor. Brocard gives us an account of them, and adds, that they served as places of shelter to lions and other ferocious animals. I indeed perceived in the neighbourhood a great many tigers and wild boars; but I saw no lions, and I was told that there were none.

Several religious personages visited this mountain, rendered famous, as I have said, by the miracles of Jesus Christ. It is no less frequented at present by multitudes of Oriental Christians, with-

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out distinction, whether catholics or schismatics. The fathers of the Holy Land come hither annually to celebrate the transfiguration.

On descending from the mountain, you find yourself between Saad and Tabur; two ill-peopled villages, built, according to the most probable conjectures, upon the ruins of the ancient Tabor. I remarked here the remains of a church, erected in memory of the nine apostles who remained in this place when our Saviour ascended the mountain. Two miles thence is Naim, a city of the tribe of Issachar, situated at the bottom of Mount Hermon, on the northern side. It was near the gates of this city that our Saviour revived the only son of a widow, and where he inspired Mary Magdalen to come and mourn for her sins at his feet.

Naim at present is only a hamlet inhabited by Christians, Mahometans, and Hebrews. The traveller finds no monument here worthy of his curiosity.

The brook Cifon, of which I have already spoken, flows near Naim; and, dividing into two branches not far from the plain of Esdrelon, runs on one side into the lake of Tiberias, and on the other into the Mediterranean sea.

The valley of Esdrelon, which is called also Magdodon and Jezrael, is twenty miles in length and twelve in breadth. Several memorable events took place in this valley. Sisera, general of the troops of Jabin king of Canaan, was defeated here by the army of Baruch; and Jehu, and Pharaoh king of Egypt, gained here two celebrated victories over Ocozias and Josias, kings of Israel.

In returning from Naim to Nazareth, distant eight miles, nothing remarkable is seen but the beauty and fertility of the plains, which the eye can hardly be satisfied with admiring. Among the companions of my journey was the procurator
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of the Greek church established at Acre, who was begged at Nazareth to assist at the marriage ceremony of a young woman of his nation. We all of us took a great pleasure in accepting this invitation along with him. I had already seen several marriages solemnized in Cyprus, according to the custom of the Greeks ; but I was extremely desirous to see the ceremonies practised here upon this occasion. The reader will doubtless not be displeased with me for giving him an account of them.

The two parties having agreed to enter into the married state, which is often done before they see each other, every thing respecting the contract is settled in an amicable manner between the families. The evening before the day fixed for performing the ceremony, the parents and relations of the bride assemble together, and conduct her to the bath. While she is bathing, they sing in concert around the place some agreeable songs respecting the felicity and enjoyments of the conjugal union.

When the happy day arrives, all the acquaintances of the bride and bridegroom go in procession to the house of the young woman, about noon, in order to proceed thence to the church.

In the mean time the bride, dressed out in her best attire, seats herself in the middle of a large hall, where each of the women invited to the ceremony pays her the usual compliments ; which she receives with modesty, lisping forth a few words by way of answer. I wished also to pay her mine, and to offer up my vows for her with all that fervor which her natural graces and innocent air seemed to deserve ; but the men in this respect do not enjoy the same liberty here as in Cyprus.

When the time for performing the ceremony arrived, the bride was conducted into another place, where there stood an altar.

I must here observe, that the Greeks appoint at their marriages a godfather and a godmother,

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whose business is to direct the bride and bridegroom in the ceremonies, and to instruct them in their reciprocal duties.

Whilst the priest is preparing the things necessary for the benediction, the godfather and godmother form the wreaths, composed of olive branches interwoven with red ribbands, which are to be put upon the heads of the new married couple. In the mean time the women raise their voices all together, to celebrate the approach of mutual happiness.

The bridegroom and his attendants, all decorated with rich ornaments, advance before the priest; and the bride gives him her hand, but according to the Oriental custom. The bride places herself on the left side, as that is the most honourable, and receives the right hand of her intended husband.

The deacon then pronounces the prayers, which are in turns repeated by the papas, or priest; and the auditors every now and then interrupt him with the words *Kyrie-Eleison* and *Amen*, perfuming with incense sometimes the husband and sometimes the wife.

During this interval the garlands are blessed; one of which the godfather holds over the head of the bride, while the godmother holds the other over that of the bridegroom. The nuptial ring being also blessed, the papas first puts it upon the small finger of the right hand of the man, and afterwards upon that of the woman; and this formality must be repeated three times.

When this is finished, the new married couple walk round the altar, followed by their fathers, while the priests thunder forth spiritual songs, and the two families throw handfuls of corn into the air. This indicates the prosperity and abundance which they wish to them and their descendants.

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The papas afterwards presents the husband with a bit of bread dipped in wine, which they eat together; and having emptied the cup they throw it on the ground, in order to break it. This is the last ceremony practised in the church.

When they return home, the new-married woman dances once with her husband, but never with any one else. A ball is then commenced by the guests, who are entertained with coffee, Cyprus wine, cordials, and sweetmeats. When the hour arrives for leaving the new married couple by themselves, every body retires, and care is taken not to interrupt a tête-à-tête so well employed. It is a general custom, in all the countries of the Levant, to expose, the morning after the union, the marks and proofs of consummation, which the parents and intimate friends of the new-married couple never fail to inspect. These simple and credulous people are fully persuaded, that it is possible to distinguish by these marks whether the woman was really a virgin.

I shall here add, that priests may marry when they have received deacon's orders, to which they are not admitted before the age of thirty. Their spouses take the name of *papadies*, which means priestesses, or the wives of priests; but if the latter die, they are not allowed to enter into the married state a second time.

C H A P.

C H A P. XII.

JOURNEY FROM NAZARETH TO SAFFURE AND
SCIEFAMER, AND THENCE TO ACRE.

DEPARTING from Nazareth on the northern side, and turning afterwards to the west, you arrive at a plain in which there is a small mountain.

Here you find a village called Saffure, which was formerly the city of Sepphoris, the first of all those of Galilee in the tribe of Zabulon. It was called at different times Saffure and Diocefarea.

It was only a citadel in the time of Gabinius the Roman general.

Antigonus, the son of Aristobulus, rendered himself master of it; but he was expelled by Herod the great, son of Antipater.

Some years after, one Judas came and established himself in it with a troop of banditti whom he commanded.

It was again subjected to the power of the Romans by the arms of Varo, who reduced it to ashes, and carried away all its inhabitants in order to make them slaves.

Herod-Antipa rebuilt it, and fortified it with entrenchments, which rendered it one of the most important places in Galilee.

Cestius Gallus, the governor of Syria, sent Cestorius before its walls to chastise the rebellious Hebrews, who terrified on his approach went out to meet him, and to implore mercy.

This city was no less intimidated by the victories of Vespasian, and opened its gates to him, begging him

him to leave a garrison in it of six thousand foot and a thousand horse.

These are all the accounts I was able to collect respecting this ancient city, which was destroyed and sacked in 1339 by the fury of its own inhabitants, who took up arms against each other.

The ruins still to be seen in Saffure evidently announce the existence of a large city. I conjectured, from some remains of its walls, that it might have belonged to the Latin Christians when they reigned in these countries. At least no monument of higher antiquity is to be found.

In the eastern part may be seen the ruins of a church, which must have been extensive and magnificent. As long as it was entire, the Mahometans used it as a mosque; but they afterwards abandoned it to the Christians, who dedicated it to St. Anne.

I remarked in the neighbourhood marble chapters and pieces of fluted columns of the Corinthian order, which were undoubtedly the remains of some ancient palace.

Saffure, as I have already said, is now only a village, subject to Daher, inhabited by Arabs and a small number of Christians.

On departing from this place, I turned aside from the usual route, which conducts to St. John of Acre. Being desirous to survey the country, I took great delight in traversing the fields; where I saw abundance of corn, barley, and cotton, which were well cultivated by the peasants.

After I had traversed several plains, and ascended to the top of different little hills covered with olives, I arrived at the village of Sciefamer, situated upon a small mountain to the west of the city of Acre, from which I judged that it was not above twelve miles distant.

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Several ruinous edifices induced me to believe, that this village was formerly a place of considerable note.

It is very populous, and its inhabitants for the most part are Greek catholics. Daher Omar farms out the revenues, or taxes, of it to a person descended from one of the principal Christian families, to whom he gives the title of Schiek.

The cotton of Sciefamer is considered as the best of the province, and is sold amongst the merchants of the city of Acre.

On descending from this hill I entered a beautiful plain, which stretches as far as the sea. In my way I examined the marsh of Cendevia, from which the river Belus takes its source, and afterwards returned to Acre.

At this moment, when revising my travels, my imagination carries me back to Galilee, a province delightful by its fine situation; by the fertility of its soil, the springs and rivers that water it, and the avenues of wild trees by which it is shaded. On beholding the verdure of its meads and its groves, always fresh and always animated even in the middle of winter, one would be induced to believe that this enchanting country enjoys an eternal spring.

It would be more proper than any other part of the world for becoming the seat of the sciences, of the arts, and of the muses. The antiquary and the poet would be here gratified; because the former would have abundance of ruins to study, and the latter would find flowers to cull at every season of the year.

C H A P. XLII.

JOURNEY TO TYRE.

BEFORE I returned to Tuscany, I was desirous of visiting the sacred places of Jerusalem, and of viewing in my way some more of the cities of Syria and Palestine.

I embarked therefore on board a snow that was bound for Tyre, at which we arrived after a short voyage of three days.

Before I speak of this place, I think it proper to inform the reader, that all the commercial cities on the coasts of the Levant, and particularly on those of Syria, are called *Echelles* *, which signifies a place convenient for the landing of merchandize. This name of *Echelles* is given them from real ladders made in the form of a bridge, which are used for facilitating an approach to the land.

Tyre, a city of Asia, on the coast of Syria, is situated under the fifty-fourth degree of east longitude, and the thirty-second of north latitude. It was comprehended in the district of the tribe of Asher, though the Israelites were never completely masters of it. According to Ezekiel, it was at the same time one of the most celebrated cities of Phœnicia; as we find in the description which he has given of its grandeur and riches.

There were two cities of Tyre, the oldest of which was called *Palatyrus*, and the other simply

* *Echelle*, in French, signifies properly a ladder. T.

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the city of Tyre: the former was situated on the continent, and the other in an island.

The Tyre of which Joshua speaks must have been the ancient city; since Josephus the historian tells us, in his *Jewish Antiquities*, that the city of Tyre was built two hundred and forty years before the temple of Solomon, consequently two hundred years before Joshua. But I am of opinion that the author of the *Jewish Wars* alludes to the renewal or augmentation of the first Tyre, as the new was not built in the time of Solomon.

This city, according to Isaiah, was built by the Sidonians; and on this account it is called the daughter of Sidon.

Justin, who thinks it posterior to Sidon, says, however, that it was founded by the Sidonians.

Nebuchadnozor took it and destroyed it; but this event gave rise to a variety of opinions; for it is not known whether the city raised by that prince was *Palætyrus*, or the new Tyre. The prophets had foretold its destruction and revival; but as Ezekiel had expressly announced that the ancient city would never rise from its ruins, the most judicious writers agree in thinking that the total destruction of Tyre concerned the first, and its revival the second. However this may be, this second Tyre continued to be famous and celebrated by its navigation and commerce.

Syria and Phœnicia had been some time under the power of Alexander the Great, when he made preparations for the conquest of this place. Built in an island, it was separated from the continent by an arm of the sea half a mile in breadth. The conqueror made several unsuccessful attempts to take it: but he at length formed a project worthy of his enterprising spirit; which was, to fill up the strait, and unite the island to the continent. His troops, therefore, began to throw into the sea

stones, trees, and earth; and, having by these means subdued the waves, raised a solid mound capable of sustaining machines and warlike engines. But, notwithstanding the success of this bold measure, Alexander's project had almost miscarried under the walls of Tyre, which was vigorously defended by its inhabitants. He had even begun to abandon the siege, when Pythagoras king of Cyprus came and revived his hopes with a numerous squadron of ships. The city, now attacked on both sides, was taken in the seventh month after it had been besieged.

From the kings of Syria this city passed into the hands of the Romans. Adrian repaired it, and made it the metropolis of the province, of which it was also the most commercial place.

The emperor Severus rendered it a Roman colony, and granted it the laws of Rome, as a reward for its fidelity and attachment to the republic.

After being in the possession of the Romans, it came into that of the Arabs, who kept it for a long time. In 1112 it was besieged by Baldwin I. second king of Jerusalem, whom it forced to retire from before its walls.

Baldwin II. took it in 1124, after a siege of five months.

Saladin attacked it in 1188, but failed in his enterprise.

In 1289 it was obliged to yield to the vigorous efforts of the sultan of Egypt, against whom it held out for three whole months. This barbarous conqueror, accustomed to sport with the most solemn engagements, respected for once the conditions of the treaty entered into on this occasion. He therefore permitted the Christians to retire to Ptolemais; and the rest of the citizens, following their example, would not remain amidst the ruins of a city which they had seen flourishing. Thus was

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the celebrated Tyre abandoned, never more to rise from its misfortunes.

We read in the poets, that Cadmus was the son of Agenor, king of Tyre. The author of the *Eneid* tells us, that Eliza, or Dido, was descended from Belus, another king of this city; which she quitted in order to avoid the tyranny of the barbarous Pygmalion, who had polluted his hands with the blood of Sichæus her husband.

We must however set aside the opinion of the Muses, which is almost always fabulous. The sacred scriptures reckon amongst the number of the illustrious men of Tyre king Hiram, the friend of David and Solomon, who granted the cedars of Lebanon for building the temple of Jerusalem.

The young child Abdemon, whose early genius solved all the problems proposed by Solomon, was born at Tyre.

Appollonius, the Greek historian, who lived in the hundred and eightieth Olympiad, was a native of this city.

It was the birth-place of Ulpian, the celebrated lawyer, worthy by his talents of being the tutor and secretary of Alexander Severus. Happy had not ambition raised him to the first rank among the Prætorian guards, who murdered him!

William of Tyre, thus named because he was archbishop of it, was born here also. Some writers pretend that he was a German; and others say that he was a Frenchman; but they are mistaken. William of Tyre, when a young man, came to study in the West, it is true; nevertheless it is certain that he was a Tyrian. In 1179 he assisted at the council of the Lateran, the acts of which he revised. He wrote a History of the Holy War, which is much esteemed on account of its fidelity and exactness. When the Christians were persecuted by the emperors, the city of Tyre suffered

more than any other. The victims who fell a sacrifice there to the fury of fanaticism can hardly be numbered. Nothing can be said of the Tyrians that is not already known; for abundance of writers have given us very satisfactory accounts of the arts and sciences which these people invented; of the importance they acquired by their navigation and industry; and of the extent of their commerce, which was carried on even in countries very little frequented at that time.

To give an idea of the glory of Tyre, it will be sufficient to mention, that among the number of its colonies it reckoned Thebes, Cadiz, and Carthage, the rival and enemy of the Roman arms.

The Tyrians served under Solomon in the fleet which he caused to be constructed near Eloth on the shores of the Red Sea, and which he sent to Ophir. Hercules was the principal deity of Tyre, in which a temple was erected to him. The piety of the public had enriched it with curious and valuable presents, which all became a prey to the avarice of Cæsar. Those who are enemies to their own country will not respect the Gods. Cæsar, by committing a sacrilege, wished to punish the Tyrians for their generous hospitality to the unhappy spouse of Pompey. Such was the man whom history represents to us as a hero!

This city erected altars also to Jupiter Olympus, which Constantine the Great caused to be destroyed with all the monuments of paganism.

The celebrated Origen, born in Alexandria in the year 185, died at Tyre in 256. His mausoleum was still to be seen there in the twelfth century.

Two famous councils were held at Tyre; the first in 335, when St. Athanasius was stripped of his bishoprick, and banished from Alexandria; and the other in 448, the result of which was to absolve bishop Ibas, accused of supporting the errors of Nestorius.

In 518 some prelates held a synod here, and gave their sanction to the legal acts of the council of Constantinople.

Tyre was the seat of an archbishop, subject to the patriarch of Antioch, and had fourteen suffragans dependant on it. Innocent II. afterwards ordered that this church should pay obedience to the patriarch of Jerusalem; but he reserved to it, at the same time, all the rights which it had enjoyed under the former.

This city is called at present Sour, an ancient name formed from the Hebrew Zor, Sor, or Tfor, from which the Greeks derived the word Tyre, and the Romans that of Sarra.

Our ship cast anchor in the harbour lying towards the north of the city, from which it is distant about half a mile. It is defended on the west by different quicksands, which in some measure unite it with the city. On the east it is secured by the continent; and it may be said that it is equally safe and convenient for vessels of every kind.

Before I landed I observed the form of the peninsula, which appeared to me have a great resemblance to a hatchet, the neck being the isthmus by which it is connected with the continent. The ancient city occupied almost the whole extent of the ground; but Sour is at present confined to a very small space. We found great difficulty in getting on shore, and were obliged to employ a boat in order to enter the interior port, which I should rather call a wet dock of a circular form.

This entrance was much easier when the walls of the city subsisted; and a commodious mouth was found even between the east and the west, which was defended only by a large chain: but at present, since the whole walls have fallen into ruins, the city cannot be approached except by a boat, or some other very small vessel. Large heaps of stones have

have tumbled into the water, and have consequently diminished its depth.

I was not a little surpris'd to observe amidst these ruins a heap of columns of oriental granite of a red and grey colour, with a prodigious quantity of marble fragments of different kinds. I imagined that these were the remains of the ancient walls, which greatly excited my admiration; and in my opinion this city formerly must have contained some very superb monuments, since its walls appeared to have been constructed of materials so valuable. I was however told that these ruins were brought from some distance, and that they had been thrown into that harbour by the Arabs, to render it inaccessible to galleys and other vessels.

Tyre was the strongest place of Syria, even in the latter part of the time when it was in the possession of the Christians. It had only one gate on the land side. Two very solid walls defended it towards the sea; and three others much thicker, with broad deep ditches, surrounded it towards the continent. It was likewise flanked all round with strong towers and formidable bastions.

How different at present the fate of this famous city from what it was formerly! The fury of war and the outrages of time have so destroyed the marks of its ancient glory, that the traveller can scarcely distinguish the circumference within which it stood. Every thing has disappeared, even to the foundations of the edifices; or at least the little that remained of them has been employed to construct some houses and a few fortifications, which the Turks erected. A garrison of soldiers is kept here, under the command of a governor who resides on the spot.

You enter Sour by two gates, which are ill built, and, above all, very narrow. One of them opposite the fortress looks towards the north, and the
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other towards the east: the latter was constructed by the chief Hanzer.

On the eastern side of the city you find some remains of the ancient cathedral, which, according to Eusebius, surpassed in beauty and magnificence all the churches of Phœnicia.

The body of the church was built in the Gothic style, as well as the two high towers over its aisles. Some part of the stairs is still remaining, which were constructed in a winding form.

The interior part was divided into three naves, separated by different rows of pilasters.

By several of their chapters I concluded that they were of the Corinthian order, and consequently very different from the exterior form of the church.

In the neighbourhood I saw, amidst a heap of marble fragments, some other columns which had belonged to this religious edifice. They appeared to me to be of the most beautiful oriental granite. On measuring them, I found them to be twenty-seven feet in length. My attention was principally fixed upon three of them, forming one group; the workmanship of which, equally noble and ingenious, rendered them undoubtedly worthy of a better fate. I conjectured, from the inequality in the height of the ground, that there were many more of them lying broken and mutilated in the same place.

This church was celebrated for the tomb of the emperor Frederic I. called Barbarossa, who died in 1190.

Almeric VI. king of Jerusalem, married here the princess Mary, grand-daughter of Emanuel emperor of Constantinople, as we are informed by William of Tyre.

The catholic and schismatic Greeks have here several churches.

The

The Mahometans are the only people who have here no places of religious worship : but the new chief had resolved to erect a mosque, which perhaps is still existing.

In Sour there is a bazar, or a market pretty well supplied with provisions, stuffs, and other necessaries ; together with a public bath, and an indifferent coffee-house.

The custom-house is situated in that part of the city which is nearest to the port. It is under the direction of an aga, or Greek lord, who receives the duties imposed on different kinds of merchandize when exported or imported.

I must here observe, that the merchants pay nothing to the schiek Hanzer on account of those cargoes ; which, being destined for the port of Sour, do not enter or pass through the city.

European vessels bound for Seyd generally touch at Sour, where they land their cargoes, which are afterwards transported along the coasts in small boats.

It would appear to be just that the duties here should belong to the chief of this port ; but the bashaw of Seyd pretends that they are due to him, and he exacts them with the utmost punctuality. It is probable that schiek Hanzer will some day or other grow tired of this condescension towards the bashaw, when the force of arms permits him to demand from the Porte liberty and independence throughout the whole extent of his government. About five years ago he appropriated to himself the possession of this city ; for which he agreed to pay the Grand Signior a certain tribute according to his pleasure. In virtue of this contract he enjoys, besides, those taxes which are levied from the city and neighbourhood. The schiek is an Arab, born in the country of the Metuales.

This

This chief had terrible difficulties to encounter before he rendered himself entirely master of the country. His countrymen even long harassed him, and repulsed him sometimes with considerable advantage: but a decisive victory, which he gained in 1766, put the city again into his hands; and he entered it as a conqueror, who will listen neither to the dictates of mercy nor of policy. In his fury he sacked all the houses, and plundered the inhabitants of every thing that they possessed. As Sour, open on all sides, might be easily taken by assault, Hanzer caused some walls to be speedily raised on the ancient ruins; and this work was not finished when I arrived in the city. The western part being built on a small hill, in the form of an amphitheatre, the new chief thought proper to take advantage of its situation. Collecting therefore all the workmen in the neighbourhood, he constructed there a kind of fortress, which he intended to inhabit with his garrison. In this place there is an old tower, in very bad condition, but capable of being repaired, and of making a considerable defence. I paid a visit to Hanzer in this new habitation, and found him sitting amidst the materials, with five or six of his attendants, who were smoking and drinking coffee, according to the eastern custom.

He wished to know from what country I originally came, and what motives had induced me to travel: he then made me sit down at his side, and presented me with a pipe and a dish of coffee, in order that I might bear him company. It may be readily imagined, that he asked my opinion respecting the design he had of erecting a new fortification. The manner in which I spoke to him concerning it flattered him much; and it was owing to this condescension, and his polite behaviour towards me, that I remained so long in this city.

Sour,

Sour, after its destruction, was never able to rise to its former population, as it was impossible for commerce to be revived there, amidst the continual troubles which it experienced from its neighbours. Harassed sometimes by the Metuales, and sometimes by the bashaw of Seyd, it served as a theatre for the animosity of various parties. Hanger however endeavoured to heal its wounds. He promised every possible advantage to such foreign families as might be inclined to settle there, and an exemption from the payment of all taxes for the space of five years. Every person was allowed to take from the ancient ruins stones sufficient for building a house; and a certain extent of ground was allotted for that purpose.

The schiek was not deceived in his hopes: inhabitants flocked from all quarters; several streets were formed in a little time; commerce was established, and the population increased to three thousand persons. I am far from believing that Sour will ever equal the ancient Tyre; but it is probable that it will become one of the most important places of this province, provided the chief retains sufficient strength to preserve its tranquillity.

Three religions are practised in this city: the Mahometan, which is the prevailing religion; the Schismatic Greek, which has the greatest number of followers; and the Catholic Greek, which is confined to a small number of families.

The fields around Sour were several years neglected; but at present the care of the labourer renders them rich and fertile. Being abundant in grain, and particularly in barley, they supply provisions to all the neighbouring seaports of Syria, and assist even the wants of Europe.

Tobacco seems to thrive on the hills around this city, and is cultivated with great care. The principal

cial market for it is Damietta, where the greater part of it is sold.

When I was at Sour, a great many mulberry trees were planted, which must now be productive; and I imagine that this country furnishes abundance of silk, equally beautiful as that of Seyd, both in splendour and whiteness.

The trade carried on with European goods is very limited in Sour. Having scarcely yet emerged from its ruins, it has not thought of that ambition and luxury with which the maritime cities of Syria are too much infected.

In the plains near Sour are found many vitreous stones, the qualities of which are highly extolled by William of Tyre.

"Foreign ships," says he, "transport them to distant countries, for making vases, which are equally admirable for their whiteness and purity."

These stones on the outside resemble porcelain earth, when it is baked; and the inside of them is of a shining greenish colour, mixed with dull red particles.

The time I resided at Tyre gave me an opportunity for searching for some of those shell-fish used in dying that celebrated purple which was so much esteemed by the ancients: but all my efforts were fruitless. My guide, who was a native, pointed out to me on the shore a kind of snails; and informed me that these small animals emitted a *car-mesi** liquor, but that particular attention was necessary to collect it in an instant. I indeed took up several of these snails, which tinged my hands of a beautiful purple colour; and I observed, on throwing them away, that they shed the liquor, in great quantities, in the water.

These

* A name which the Arabs give to purple.

These snails are known on all the neighbouring coasts; and, according to what I was told, they appear only in the summer. The Arabs make no use of these animals, nor of the liquor which they emit.

C H A P. XLIII.

OF THE ENVIRONS OF TYRE, AND THE WELLS OF RAS-ELEIN.

ON going out from Sour, on the eastern side, you find an ancient tower, which was formerly inclosed by the walls. There are here several wells of excellent water, which supply the inhabitants of the city, and even foreign vessels: mariners prefer it to every other kind found on the coast of Syria.

These wells were dug during the siege which the Assyrians carried on, for the space of five years, against the city of Tyre. The besiegers having cut off all the aqueducts which conveyed water to the inhabitants, necessity obliged the latter to prevent, by means of these wells, that scarcity with which they were threatened. These wells are about twenty-four feet in depth, but do not abound with water. From the small quantity which I saw drawn up with buckets, I conjectured that it did not rise much above a foot. Notwithstanding this they are never dry, because the water comes from a spring.

I was

I was told a remarkable peculiarity respecting these wells. In the beginning of October, every year, the water ferments, raises up the sand, and becomes so muddy that it is not possible to use it. This inconvenience is however remedied by pouring into it five or six jars of sea water, which clarifies it in less than two hours, and makes it recover its former quality.

I asked the inhabitants of Sour, what gave rise to the periodical effervescence of this water; why sea water clarified that which was sweet; and what had induced them to make this experiment? But the only answer I received was, that they had seen this operation practised by their ancestors, and that they followed their example: "It is," said they, "the marriage of sea water with fresh water."

Their superstition has converted the day destined for this operation into a festival. Assembling in the large square, they repair to the wells in procession; and to carry the jars is considered as a great honour, which even old men are fond of enjoying. While they are pouring the sea water into the wells they all join hands, so as to form a wide circle or ring, and dance to the sound of instruments; after which they return to the city with all the joy inspired by a triumph.

I was not at Sour in the time of this solemnity; but I received an account of it from several Europeans in every respect worthy of credit.

To go to the peninsula of Tyre from the continent, you must cross an isthmus seven hundred paces in breadth, and formed, as I have said, by the army of Alexander. This passage is difficult, as it is filled with sand, carried thither continually by the winds from both sides of the sea.

On crossing a beautiful plain lying towards the south, you arrive at the wells of *Ras-Elein*, two Arabic words, which signify a spring of water.
Several

Several writers ascribe the construction of these wells to Solomon, and call them by his name; but, in my opinion, this idea is destitute of all probability. As this prince was never master of Tyre, how can we suppose that he either would, or could, raise any monument in the territories of another? We must therefore apply to some other wells than those of *Ras-Elein*, the following words of the Song of Solomon: *Putcus aquarum viventium quæ fluunt impetu de Libano.*

The largest of these wells, which are three in number, is about fifty feet in diameter, twenty in height on the south side, and a little less in other parts. It is of an octagonal form; but when seen on one side it is confounded with a square tower in the neighbourhood.

The structure of it is admirable; for being formed of small flints, closely cemented by a kind of mastich impenetrable to water, one would almost say that it is cut out of the solid rock. Though it has subsisted for a long series of ages, it has not yet sustained the least injury.

One may ascend on horseback to the top of it, by a kind of ramp, constructed of beautiful stones, but kept in very bad repair at present.

The water of this well, which is sufficiently abundant, flows from the cavities of the mountains of Anti-Libanus: the nearest of them is distant from this place about five miles.

The natives say that the bottom of this well cannot be found. As I could not sound it myself, I shall here quote what M. de la Roque says of it. "M. de Nointel is the first European who made this experiment, by means of a rope with a lead fixed to it, which, in his presence, was let down into the principal reservoir. Bottom was found at the distance of about thirty-five feet from the surface

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“ surface of the water ; and M. Galland, who
 “ witnessed this trial, assured me several times,
 “ and I have since learned, that other travellers
 “ have done the same thing with the like success.”

It is probable that the water of this well was conveyed into the other two by means of an aqueduct. The latter, which are of a square form, are constructed of the same materials as the former. One of them is about fifteen feet in breadth, and the other about forty. The water in them is visibly low ; which sufficiently proves that these two reservoirs had need of a supply from the principal well, in order to enter the grand aqueduct, by which the water was conveyed to the city of Tyre.

The subterranean channels, by which these waters were conducted, had their course from the west towards the south. Several of them may be still seen, which extended in one direction for the space of three miles, and afterwards took another from east to west.

When you arrive at the highway, which is opposite the city, at the distance of about a mile, you ascend a mountain, and find on the other side a Mahometan mosque, which exhibits nothing worthy of observation. A little farther there is a heap of ruins, which have been so ill treated that nothing certain can be said respecting them. I, however, thought that I perceived in them the remains of a church, and a tower of modern architecture. Near these ruins there is a village, but it contains nothing remarkable.

I remember that Strabo had placed the city of *Pala-Tyrus* at the distance of thirty stadia from New Tyre, towards the south. Being on the same point of the horizon, and nearly at the same distance, it appeared to me probable that this place must indeed have been the spot where *Pala-Tyrus*
 once

once stood. The inhabitants whom I questioned on this subject, confirmed my opinion in some measure, but could give no information respecting the fate of that city.

I visited the wells of Ras-Elein, in the company of two French gentlemen, one of whom was a physician.

As we were traversing these plains, a multitude of the inhabitants came to meet us, and begged us to visit their sick, in the hopes of receiving advice and medicines. I must here observe that, in all the villages of Syria, it is believed that the Europeans possess the gift of healing. - On this occasion they were not deceived; for of three persons in company, one was a professed physician; but he was unwilling to make himself known, lest he should be troubled with the importunities of these people. We, however, yielded to the intreaties of a Greek priest who accompanied us, and entered the cottage of a poor Christian, who was dangerously ill. Our physician bled him, and wished to remain some time with him, to see whether he would permit other remedies to be employed.

This sick Christian was one of the most opulent men in the country. A collection of the branches of trees, upon which was spread out a blanket, served him for a bed. In one corner of his hut were two oxen lying on the ground; and in another was a woman, who manifested her grief by covering the half of her visage; while a little child stood near its father, and every now and then presented him with a few spoonfuls of water mixed with meal. The view of this man's deplorable situation inspired us with the most melancholy ideas, which were however soon dissipated by a scene of another kind.

As the cottage was situated upon the summit of a little hill, from which we had a view of the surrounding

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rounding plains, we perceived, at a small distance, a group of Arab women on the brink of a rivulet, in which some of them were washing their clothes, and others bathing; but they were all perfectly naked. This spectacle produced such a sudden effect on the French gentleman, as plainly shewed that he was of a very warm temperament. He wished immediately to descend the hill, in order, as he said, to observe these people a little closer; and he requested me to accompany him. Knowing better than my companion the disposition of the Orientals, I pointed out the dangers to which he was going to expose himself, either from the women themselves, or the Arabs that he might meet: but all my remonstrances were ineffectual; for he was determined to gratify his curiosity, even at the hazard of his life.

Finding that I would not comply with his request, he endeavoured to prevail on the physician to accompany him: but the physician had as little courage as I; and, by way of excuse, pretended that he could not leave the sick man. Our companion was then no longer able to contain himself; he stamped the earth with his foot, cursed his bad fortune that he had not at least brought a spy-glass with him, and even reproached nature with having placed such a distance between the hill and the rivulet.

Hurried away by his vivacity, he did not even spare us, whom he considered as pusillanimous beings, and insensible to female charms. In short, he burst from the cottage with so much velocity, that he had reached the borders of the rivulet before we well knew of his departure.

I was much surprised to see all the women come forth from the water, and, advancing towards him naked as they were, invite him to take a place amongst them. Our French friend then redoubled

his compliments, and employed the most expressive signs to shew his gratitude. He was eagerly received, and almost immediately surrounded by a circle of these females; but their caresses were only a snare to enable them to punish his presumption. Women are every where treacherous. These Arabs attacked him all at once, some tearing his hair, whilst others mauled him with their fists; and I am persuaded that he would have fallen a victim to their fury, had not his courage delivered him from their hands. He afterwards avoided, as well as he could, a shower of stones discharged after him; some of which, notwithstanding his activity, were not without effect.

This tragi-comic scene excited both laughter and compassion, whilst the amorous Frenchman was obliged to solicit the aid of the physician, to dress his wounds. Sensible of his folly, he promised to behave with more prudence in future; and indeed we gave him full credit for this resolution.

The recital of this small adventure is here not at all improper, as it may serve in some measure to shew the character of the women of the Levant, whom it is dangerous to approach when united. They indeed resemble all the women of the earth who, for the honour of their sex, require a great deal of respect from the men in public; but at a private tête-à-tête they are not always so modest.

I must add, that the Arab women make modesty to consist in not being known when bathing. Without changing their posture, on the approach of passengers, they only cover their faces with their hands. This I had occasion to remark in various little excursions which I made in Syria.

In returning from Sour, I found another party of those aqueducts which I had left at the bottom

of the hill. There still remain three arches, which may be reckoned amongst the master-pieces of architecture; and it would appear that nature, as if jealous, wished to appropriate this labour to itself. In the course of time, it has covered these arches with a crust so solid and beautiful, that they seem rather to have been cast in a mould than constructed by the hands of men.

The waters which ran over from the channel above these arches, and that which oozed through the joinings of the stones, being mixed with sandy particles, have at length formed this crust; which has a great resemblance, by its excrescences, to the stalactites found on the inside of our grottoes.

In the same direction may be seen the remains of the principal aqueduct, in which all the waters were collected, in order to be conveyed to the interior part of the city. The channel was about three feet in breadth.

Some have pretended that this aqueduct could have been constructed only since Tyre was taken by Alexander, because the isthmus upon which it stands did not exist before that period. This is the opinion also of M. de la Roque. We however find, in the Annals of Tyre, written by Menander, that this aqueduct was to be seen in the time of Salmanazar, king of the Assyrians, who lived more than two centuries before the conqueror of Asia. Josephus, the historian, relates the words of that author, which are as follows:

“This prince, on his return, placed guards along the river and aqueducts, to prevent all communication with the city.”

How can this quotation be reconciled with the opinion of those writers who place Tyre in an island? This difficulty may be solved by supposing, that these aqueducts might cross an arm of the sea, by means of some arches raised in the middle of

the waves. Should it be objected, that the ruins of these aqueducts indicate that they are of modern construction, it would not be unreasonable to say, that the old ones may have been destroyed, and new ones erected.

I must however reproach myself with giving importance to a discussion, which belongs only to the antiquarian. What advantage is it to the reader to know, precisely, that certain stones have been placed upon each other at a certain period more or less remote? Perhaps, at the moment I now write, these ruins, the only vestiges remaining of one of the most celebrated cities in the world, are buried under the earth.

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C H A P. XLIV.

JOURNEY FROM SOUR TO TANTUR, AND NAHR-ELTEMASIEH.

THE hope of finding some vessel bound for Jaffa, detained me at Sour much longer than I intended; but being at length tired of waiting, I resolved to hire a boat entirely to myself. Several of the natives having offered to carry me to Jaffa for a sum equivalent to ten Italian crowns, I made a bargain with one of them, after stipulating that he should touch at various parts on the coast, that I might examine such places as were most remarkable.

On quitting the harbour, I ordered the boatman to steer towards the south; and, after three hours sail, I found myself opposite to Scanderoon, which is distant from Sour little more than six miles. I wished to land here, in order to view the ruins of the celebrated fortress which Alexander caused to be constructed, and which was afterwards repaired by Baldwin I. king of Jerusalem. Both of these princes marched to conquer Tyre; but it is well known that the arms of the latter had not the same success as those of the former.

My boatman represented to me that access to the place was difficult; and that it was, besides, infested with robbers, since discord had armed the people of that country against each other. It indeed appeared to me that the coast could not be approached; and, as I had heard of a French merchant

merchant who had been recently assassinated there, I thought it prudent to check my curiosity, and to proceed on my voyage. From what the boatman told me, I should perhaps have had occasion to regret going on shore.

Scanderoon is in a wretched condition at present. Situated on a narrow tongue of land, it contains only a few ruinous houses, which are guarded by a centinel, who makes travellers pay for visiting them. Oriental avarice thus turns to its advantage all those places which history and genius have rendered celebrated.

This fortress is more commonly called Scanderette than Scanderoon, to distinguish it from a city of the latter name which is situated at the extremity of the Mediterranean. Both of these words are Arabic, and signify Alexandrine.

A little farther is Anacur, or Nuachir, that is to say, a thing cut out with a pair of scissors; a denomination given to this village from the neighbouring road cut out in the live rock. Some writers pretend that this road was constructed by Alexander's army; but it is generally considered as the work of the Romans. However this may be, it is remarkable only for the obstacles overcome in making it; for it is extremely narrow, unequal, and even dangerous.

Evening was approaching when I passed Cape Blanc, called by the ancient geographers *Promontorium Album*, on account of the white stones which border the neighbouring coast for the space of several miles.

It is dangerous for travellers to approach Zib during the night; for the garrison of the fortress, who make no distinction between the voice of an ally and that of an enemy, will treat them with the utmost severity. As I had permitted my boatman to take with him seven or eight Arabs, who were

going

going to Zib, we advanced towards the shore, in order to land them; but we had scarcely reached it when we were alarmed with a discharge of artillery. We bawled out, as loudly as we could, that we were friends; but we were answered by a second discharge, which wounded one of the Arabs. Being obliged to take the wounded man and his companions again on board, the garrison had time to re-commence their hostilities. A shower of bullets now pierced our sails, and shattered our cordage, so that we thought ourselves lost; but Providence interposed in our favour, and we escaped without suffering any other hurt. After plying our oars for some time with great vigour, we got clear of all danger; and proceeding two miles farther, set our Arabs on shore.

We now prudently steered for the open sea, where it was likely that our navigation would be more peaceful. These waves, which were formerly covered with ships of every kind, sustained at that moment no vessel perhaps but my boat. At sunrise I observed the promontory of Carmel; and, after doubling the point, saw Castle-Pilgrim, which is distant about seven miles. I went thither, therefore, to survey the place, and to make such remarks as might occur to me.

Castle-Pilgrim, called Attik by the Arabs, was constructed by one of the sons of Raymond count of Tholouse. The Templars, who afterwards became possessors of it, found here a considerable treasure, which they employed in erecting fortifications around it; so that it was in a condition to make a vigorous resistance.

It is imagined that this castle acquired its name from the pilgrims who lodged here, when going to visit the holy places of Palestine and Galilee; but this idea must vanish when we consider its situation, which was not favourable to a communication
between

between two provinces. Others say that it was thus called because it was supported and repaired at the expence of European travellers. In the time of William of Tyre it was called Pierre-Ancise.

The spot where this castle is built was formerly an island, as may be still seen by the water with which it is almost surrounded. We landed from the harbour, which lies to the south, and which can only be entered by small vessels : but these even are not in safety, especially when the south wind blows.

In this place may be seen the remains of some edifices, which must have once been of some note. I imagined that I saw part of a church built in an octagonal form, and exceedingly high. The ruins of the fortrefs present nothing curious.

Many of the houses would be still habitable were they repaired ; but they are all left a prey to the injuries of the air ; and so much deserted, that no savage animal is seen near them. I was, however, told that the Arabs conducted their flocks thither when they returned from the neighbouring pastures. Under the castle are found several subterranean passages which end at the sea.

This place is comprehended in the district of the bashaw of Damascus, as well as the adjacent plains, which are fruitful in barley and wheat.

Having again embarked, we arrived in a little time at the point of Tantur, a promontory upon which was formerly erected one of those towers destined for the protection of the coast.

On leaving this tongue of land behind me, I observed in the sea, at some distance from the shore, five small islands, or rather rocks. To arrive at Tantur, you must pass through the middle of them.

This place, bordering on the sea, is possessed by some Arab peasants, who are far from being numerous ;

merous; the oppression and rapacity of the Turkish government keep a great number of people, whom the richness of the soil invites thither, from settling at Tantar. The fields seem spontaneously to produce grain, cotton, and fruits of every kind. Wheat is above all very abundant, and of a quality superior to that of the other countries of Syria and Palestine.

Such Europeans as wish to supply themselves with this article, are accustomed to treat with merchants, natives of the city of Acre; and from this place they go and load their vessels at Tantar, at the risk of the vender, who insures the cargo till its entrance into port.

Daher Omar, whom I have mentioned so often, extended his conquests as far as these shores; but the invincible resistance of the bashaw of Damascus always compelled him to retreat. When arms failed, Daher endeavoured to draw to himself by commerce all the riches of these territories; and in this he has perfectly succeeded. The natives, who well know to appreciate the valuable qualities of the chief of Acre, regret much that he was not able to retain Tantar. Though usurpation is naturally odious, people forgive it, and even take a delight in endeavouring to make it appear just, when princes bring liberty, agriculture, and population to a country before oppressed, and destitute of these blessings.

Tantar formerly held a distinguished rank amongst the cities of the land of Canaan, under the names of Dor, Dora, and Nepthath; that is to say, bordering on the sea. Joshua took it by assault, and subdued its king, after which it was united to the tribe of Manasseh.

Tryphon, tyrant of Syria, who caused young Antiochus VI. to be murdered, in order that he might seize upon his territories, came to this city,
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to seek shelter against the vengeance with which he was threatened ; but the place being soon after invested by an army of an hundred and twenty thousand men, he betook himself to flight ; and assembled some troops, who were not long able to defend him. If Heaven sometimes tolerates great crimes, it is only to give the world afterwards more striking examples of its justice. Tryphon, together with his life, lost all the fruits of his villany.

This city was the seat of a bishop, suffragan to the metropolis of Cæsarea in Palestine. Those authors who mention it, boast much of the magnificence of its temples, and the splendour of its buildings. But Nephath has experienced the fate of almost all the celebrated cities of the Levant, the situation of which can now scarcely be distinguished.

Six miles beyond Tantur is the Nahr-Eltemasieh, or the river of crocodiles, became famous by a mistake of some historians who never visited this part of the country. Deceived by the name, they have asserted that the Nahr-Eltemasieh contains a prodigious number of crocodiles, of an immense size, and such as are not to be seen in Egypt. This account, however, is far from being accurate : there are, indeed, a few crocodiles in this river, but they are all of the smallest species.

There was formerly on the banks of the Nahr-Eltemasieh a city called Crocodilon, which was destroyed in the time of Pliny. It is much to be regretted that this writer did not give some account of it. In the neighbourhood stand a few huts, forming a kind of village, to which the Arabs give the name of Zerca. I was told that this coast deserves on many accounts the attention of the traveller ; but, as it is inhabited by a worthless and treacherous people, no person at present will venture to go amongst them.

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These Arabs, originally from Samaria, like the Syrens mentioned by the poets, watch for the approach of vessels, and in the most friendly manner invite the passengers on shore to get provisions and refreshments, which the laws of the country, they say, oblige them to give gratuitously. There is no seducing art which they do not employ to engage you to accept their invitation : but if your credulity or unsuspicious temper lead you amongst them, they seize your person, and rob you ; and you even are exposed to the risk of losing your life. The other Arabs of Syria would not be spared more than strangers, did they cross this country without a force visibly superior. To make these people display all the resources of their perfidy, I pretended to be uncertain whether I should land or not ; upon which, redoubling their entreaties and oaths, they followed me along the shore for more than two miles ; until, unable to contain my indignation, I let them know that I had only sported with their insincerity. It may be readily supposed that they then changed their language, to load me with every imprecation that can be imagined. But the velocity of my boat freed me from the disagreeable necessity of hearing them ; and, having advanced about four miles, I arrived at Cæsarea.

C H A P. XLV.

OF THE CITY OF CÆSAREA IN PALESTINE.

CÆSAREA of Palestine was at first called Strabo's Tower, from a celebrated general of that name who served under Darius. Herod the Great, otherwise Herod the Ascalonite, named it afterwards Cæsarea, in honour of Cæsar Augustus, who confirmed him in the possession of its territories. As this city, however, exhibited nothing worthy of its new title, Herod invited celebrated artists from all parts of the world to come to his court, to whom he communicated his design; and, under his protection, they soon produced masterpieces of every kind, which attracted the attention even of Rome. The city was enlarged; the streets were beautified and widened; palaces built of marble arose from the ancient ruins; and theatres, amphitheatres, and other edifices, were constructed, which, as they stood towards the sea, were beheld by navigators with astonishment.

As the city was divided into two equal parts by a little hill, Herod caused a temple to be erected on it, which he dedicated to Cæsar the Protector; and which he ornamented with the statue of that prince, modelled after the Olympian Jupiter; and with that of Rome, as large as the Juno of Argos. The writers of that period have left us a pompous description of this temple; but it will be sufficient to say, in order to give an idea of it, that granite and porphyry were the principal materials of which

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it was built; and that in the inside was united every thing curious and valuable.

It appeared to Herod that it was not sufficient for the glory of a city to erect monuments which were merely magnificent. He turned his attention to objects of more utility; and particularly towards commerce, which could not flourish but by the establishment of a harbour. This enterprise required long labour and immense sums; but every thing becomes easy to an active intelligent prince, accustomed to overcome obstacles. Cæsarea, therefore, was furnished with a port, which some have not hesitated to compare to that of the Pireum at Athens. This surprising work was completed in ten years; and fame, which delights to celebrate grand events, proclaimed to all the nations of the earth that they were invited to become witnesses of the approaching dedication of Cæsarea.

Attracted by the temptation of gold, musicians, wrestlers, and gladiators hastened to Cæsarea, followed by a great number of savage animals, and every apparatus for exhibiting those bloody spectacles with which warlike people were then so much delighted. The highways were soon covered with innumerable crowds of strangers, of all countries, and of all religions; so that it might have been said that the extremities of the world, pressed by an irresistible force, had approached their common centre. Among the rest were seen ambassadors, and even kings, who wished to appear in person; and the empress Julia, desirous of contributing to the magnificence of the festival, sent hither several valuable articles, which were said to be worth five hundred talents.

All were received, lodged, and treated according to their rank, and that of their nation. Every considerable

considerable personage was assigned a palace, together with guards and officers to attend him.

It is usual for the imagination to enhance the grandeur of every thing that it surveys; but here it was far below the pomp and splendour of what was prepared in Cæsarea.

The opening of the games appeared wonderful; what followed surprised still more; and during nine days that the diversions continued, the admiration of the spectators always increased, so that their senses were not sufficient for so much variety. The Romans themselves, who still wept for the loss of their liberty, seemed for a moment to be proud of their chains, when they saw him who had imposed them elevated to the rank of the gods.

This dedication took place in the hundred and ninety-second Olympiad; and Herod announced that it would be renewed every five years with the same magnificence.

It is well known how fond Augustus was of adulation. He was intoxicated with so solemn a mark of honour; and during the excess of his pleasure he could not help exclaiming, *Herod is a prince superior to his crown, and ought to rule Syria and all Egypt.* A philosophical emperor would not have suffered such an expression to escape from him; or rather he would have rejected these trophies of flattery, which disgrace at the same time those who offer them and those who receive them.

It must, however, be allowed that these exhibitions, which for the most part are destructive to states, were attended here with a quite different effect. This city, newly enlarged, had need of inhabitants; its harbour, commodious and spacious, was destitute of ships; the manufactories had occasion for industrious hands; and, in a word, Cæsarea was like a beautiful machine which requires to be put in motion. The solemnity of its dedication

dedication produced, in this respect, the most salutary advantages. Part of those strangers whom a desire of seeing its wonders had attracted, were retained by the generosity of the prince. They easily persuaded themselves that they should always be happy, because they had been so for some days following; and merchants who knew how to unite interest with pleasure, came and established themselves here in preference to any other place.

In the course of time Cæsarea underwent several political revolutions. Governed at first by kings, to whom it gave birth, it became a Roman colony under Vespasian, and changed its name into that of Flavia.

In the year 548 of the Christian æra, it suffered by the excess of fanaticism, both from the Jews and the Samaritans, who were divided into two factions. A number of Christians fell a sacrifice to their fury; all the temples were burnt; and Stephen the perfect was attacked in the prætorium, and murdered, after all his effects had been plundered.

The victorious arms of Omar, one of the successors of Mahomet, compelled the inhabitants of Cæsarea, in 635, to embrace the Mahometan faith. It was re-taken from the Saracens by Baldwin I. king of Jerusalem, in 1101: the Genoese were of great assistance to him in this expedition; and, as a reward for their services, they received a third part of the booty. Among the articles that fell to their lot, there was a vase of a green colour, thought by some to be formed of an emerald, which was carried to Genoa as a rarity worthy of that city. It is deposited in the metropolitan church of St. Lawrence; and few travellers are indulged with a sight of it. To obtain permission to view this singular curiosity, people must have a distinguished rank, and procure a decree for that purpose from
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the senate. As persons of quality are seldom connoisseurs, I will not venture to assert upon their authority that the vase of Genoa is a real emerald.

Baldwin dishonoured himself in this victory by permitting the city to be plundered. A great number of people having retired into Cæsar's ancient temple, which was then become a mosque, the rage of the Christians pursued the infidels thither; massacred men, women, and children without pity; and shed so much blood, that the steps of the altars were covered with it. Such are the usual effects of fanaticism.

The christians lost this city again in 1187, under the reign of the celebrated Saladin; but they recovered it in 1191, and lost it once more some years after. In 1251 they retook it, under Lewis IX. who repaired its fortifications; but in 1264 they finally ceded it to the infidels, and never entered it afterwards.

Amidst its disasters, so often renewed, this capital of Palestine saw its former splendour and the magnificence of its monuments, annihilated. Nothing remains of the temple built by Herod but the ruins of a few walls, and part of a fortress which stood near it.

Some porphyry columns lie scattered here and there; and within the city may be seen the ruins of a few edifices constructed of white marble, which by the injuries of the weather is now become totally black.

I could not distinguish the situation of the ancient port, which several historians have extolled as another wonder of the world. It is probable that it did not subsist long, since William of Tyre makes no mention of it in his description of this city.

Cæsarea forms a part of the government of Damascus; but it is so much deserted, that the bashaw



shaw derives very little advantage from it. It was in this famous city that Herod Agrippa exhibited to the world a dreadful instance of the vengeance of Heaven. Intoxicated with his success, and the base adulation of his court, this prince became so much blinded as to believe himself to be a god; but at the very moment when, clothed in his royal robes, he was speaking with contempt to the Sidonians, who solicited for peace, he fell from his throne, and was eat up by worms.

After the destruction of Jerusalem, Titus came and passed the winter at Cæsarea, with a numerous train of prisoners whom he had carried along with him. He celebrated here, with the greatest pomp, the birth of his brother Domitian; and such was the barbarity of this period, that two thousand five hundred miserable wretches were, as a testimony of joy, consigned to the flames, or to wild beasts.

The apostle of the Gentiles preached here the Christian faith; and was not afraid to combat the orator Tertullus, in the presence of the president Felix. He was loaded with irons by order of the proconsul Porcius Festus, who was desirous of having him tried at his tribunal: but Paul claimed his right as a Roman citizen, by which he was authorised to reject every judge but Cæsar himself; and indeed he prevailed so far that he was sent to Rome.

As Cæsarea was the residence of the governor of Judea, the persecuted Christians were carried thither to receive sentence of death. Thousands suffered martyrdom here under the reigns of Gallien, Dioclesian, and Valens.

The famous Origen resided here some time; and finished that celebrated hymn, the idea of which he had first conceived at Athens.

There were several illustrious men amongst the bishops of Cæsarea; such as Theophilus, Agricolaus, Talassius, Glicon, Elias, Eulogius, and particularly Eusebius, whose name is no less dear to literature and the sciences than to religion.

This metropolis had belonging to it twenty suffragan sees, which were abolished with it.

C H A P. XLVI.

ROUTE FROM CÆSAREA TO ARSUR AND THENCE TO JAFFA.

LEAVING Cæsarea, and following the sea coast, you fall in with the ruins of an ancient tower, which probably was surrounded by some habitations. I have heard it said that this tower was employed formerly to defend the coast.

At a little distance is a place called by the Arabs Arsur, where there is a fortress, with a garrison, and a small mosque, in which divine service is performed by some dervises.

The distance between this place and Cæsarea may be about twenty miles. It was here that Solomon laid the foundation of the city of Asfor, or Arsid, which afterwards changed its name to that of Apollonia.

It has been pretended that Arsur was the same as the ancient Antipatris, erected by Herod the Great in memory of his father ; but this opinion is not adopted by the best geographers, who place the latter city much farther up the country, between Lydda and Cæsarea.

Affur experienced all the horrors of war ; and, being twice destroyed, it was at length repaired by Aulus Gabinus, governor of Syria and Judea. Godfrey of Bouillon besieged it after the taking of Jerusalem, but without effect. A strong garrison, excellent fortifications, and the impossibility of cutting it off from provisions, determined that Christian prince to defer the conquest of this place till a more favourable opportunity. Being prevented by death from carrying his design into execution, it was accomplished by Baldwin I. his successor.

In 1265 it fell into the hands of the Turks, who still possess it ; and I may safely say that they will no doubt long retain it, as it can never excite the envy of any conqueror. It is a miserable hamlet, dignified with the title of a city, and where I advise no hungry traveller ever to land.

Pursuing the same route for about five miles, I arrived at Jaffa, where a good dinner was waiting for me at the house of the Tuscan and Imperial vice-consul. From this gentleman I received every instruction that a stranger has need of on the Syrian coast ; and when I was about to set out for Jerusalem, he advised me not to discover myself to the natives, who are almost all public robbers. As a traveller does not write merely to gratify the curious, but to be useful to those who may follow him, I shall here mention the precautions necessary to be taken, in order to avoid the danger of being robbed.

You must leave your money at the hospital of Jaffa, and receive a letter of exchange on the con-

vent of Jerufalem. You muft, befides, fuffer your beard to grow, and exchange your own drefs for one of the country, that you may better deceive the banditti. Such a difguife becomes neceffary, alfo, becaufe it is forbidden to enter Jerufalem in the European drefs, unlefs by a fpecial favour you obtain permiffion from the governor.

When clothed in my new drefs, I was conducted on my journey, without being previously apprifed that I was to fet out upon that day. The reason of this was, becaufe, as it had happened that feveral travellers had been known notwithstanding their difguife, the good fathers of the hofpital carried their attention fo far, as to watch for a time when the roads were leaft frequented.

I have quitted Jaffa without giving any account of it, as I was detained there almoft like a prifoner. I fhall, however, fupply this deficiency when I return to it again.

C H A P. XLVII.

ROUTE TO RAMA.

THANKS to my new dress, I was taken in Jaffa for an Arab. I quitted the place on foot, in order that I might excite no suspicion; and advanced with a pair of spurs in my hand, as I had been informed that every thing necessary for my journey would be ready for me at a little distance.

I ascended a small hill that was before me; and was much surprised to find myself, when on the other side, in the midst of about an hundred asses, which were waiting for the like number of travellers. In a little time, however, a guide came up to me, and assigned me mine, which I immediately mounted. The saddle, indeed, was not remarkably easy; but what could I do? People are exposed to inconveniencies when they travel, and they must of course put up with them.

Our caravan being soon completed, we began our march, having at our head three soldiers from the garrison of Jaffa.

I observed a great many figures who at first gave me no great courage; and I was a little apprehensive that this route might prove fatal to me.

As it is proper sometimes to look behind one, I perceived a person in the French dress, and mounted on an excellent horse, coming full gallop after us. When he came up to us he stopped, and joined our caravan; upon which I made myself known

known to him, and we both complimented each other on our good fortune. This gentleman, whose name was Miolant, lived at Rama, where the French have a small factory. He informed me that the passage from Jaffa to Rama was generally pretty safe; but that, as a quarrel had happened between the governor and the inhabitants of the latter place, passengers were exposed to the insults of both parties. This was the reason of our caravan being so numerous; and I found that, in case of an attack, it would be necessary for every one of us to become soldiers.

Having advanced four miles, we entered the village of Zagur, or Jafur, which is situated on a small eminence. Among the ruins here I observed the remains of an ancient fort. Opposite to these stands a mosque, which is remarkable for nothing except that it was erected by a dervise whose memory is immortal among the Mahometans. "It was not," said Mr. Miolant, "for having shunned the commerce of men, for having lived on herbs, or for having lacerated his body, that this Turkish monk obtained the veneration of the public: he was the support and the protector of the canton; and he visited the abode of misery, in order to alleviate the distresses of the poor by alms-giving, and encouraging them to religion. He died a victim to his ardent zeal, while taking care of a family attacked by the plague, and whom every body else had deserted. May his example be useful to all the dervises of the earth!"

Our caravan stopped near the mosque, and we drew some water from a neighbouring well to refresh our cattle.

The plains which we traversed are called the plains of Sharon. The southern part, which extended as far as Cairo, belonged to the Philistines; and that of the west to the tribe of Ephraim.

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The grounds here are sown with cucumbers ; and such a number are annually produced, that they do not only supply the whole neighbourhood, but also all the coasts of Cyprus, and the city of Damietta.

It is a great pity that fields so fertile should be left almost uncultivated for want of encouragement, and hands to till them. O fatal despotism ! thou causest sterility where nature placed abundance ; thou enchainest the faculties of man, and buriest population in the bosom of the earth !

This melancholy thought was soon dissipated, when I beheld the surrounding verdure, which, variegated with flowers of every kind, formed at a distance a most delightful and agreeable prospect.

These pastures were formerly covered with the numerous flocks of David. It was an honour then to be the superintendant of these riches ; and the prince himself did not disdain to come and visit them. These certainly were happy times, when kings were not ashamed of being shepherds.

To give an idea of perfect beauty, Isaiah said, *The glory of Lebanon, and the beauty of Carmel, must be joined to the abundance of Sharon.*

In the middle of this vast plain, between Arsur and Lydda, rises a small mountain, upon the ridge of which there is a paltry village called Sharon, from the name of the ancient city, whose king was conquered by Joshua. Its inhabitants entertain no doubt that they occupy a very celebrated place.

At the distance of a mile and a half from Zagur is the village of Berge ; and a mile farther, that of Serfend, both possessed by the Mahometan Arabs.

The road between them is remarkably pleasant, as you are sheltered by the shade of a plantation of old olive trees, each of which is so large, that two men could not encircle them with their arms. They

They however produce only once in two years; they are pruned by the hand of Nature alone: and I observed, in this respect, that the olives are never cut in any part of Palestine. Some of these trees were dry and withered, while others of them were surrounded with straw and bands of cloth. The cause of this I learned from Mr. Miolant; who informed me that it often happened that the inhabitants of the villages quarrelled, and for the sake of revenge endeavoured to destroy each others property. They take advantage of the night to make incisions in the trunks of the best olive trees, which deprives them of their sap; and if the possessor perceives this in time, he applies by way of remedy a layer of dung to each tree.

This method of revenge is common also among the people in the neighbourhood of Bethlehem.

On quitting Serfend, the French merchant prevailed on me to advance before the caravan, which proceeded so slowly that we became tired of it. As we were only two miles from Rama, we accomplished our intention without being perceived.

Having submitted entirely to my guide, he conducted me to the convent of the Fathers of the Holy Land. When the gate was opened, one of the brotherhood appeared; who, on seeing my dress, immediately shut it again with great violence. As I could not account for this reception, I was quite thunderstruck. M. Miolant fell into a passion, and made a great noise; assuring them that I was an European on my way to Jerusalem, and that he would be answerable for my good behaviour. A voice then said, that I ought to have brought a letter from the hospital of Jaffa. I replied, that I had brought no letter, and that I never understood that any was necessary. The voice returned, that the letter was perhaps in the hands of the conductor of the caravan. As these good fathers refused

to admit me, I was obliged to wait, which gave me an opportunity of surveying the outside of the monastery; and, were it worth a description, I should certainly amuse my readers with it.

Very luckily, the bearer of the letter which was to procure me admission, arrived. As he entered, every doubt was removed; and the good fathers hastened to make an apology for the suspicious manner in which they had treated me. "You have given me no offence," said I; "my dress must naturally create doubts in your minds, since I assumed that which distinguishes plunderers."

This convent is inhabited only by Portuguese, Spaniards, and Italians. The reader may easily judge that they entertained me well. Provisions of every kind were set before me; and, like a hungry traveller, I paid due honour to them.

One of these monks was originally from the environs of Tuscany. He was named Baratti; and was a man of great learning, and well versed in the history of the Levant. We soon became very intimate, and he engaged me to spend a few days at Rama. I read to him a part of these travels, which he encouraged me very much to publish; and he told me that my account of the modern Arabs appeared to him to be extremely exact. Having offered me some curious observations which he had made respecting the ancient Arabia, I readily accepted them; and I hope that the learned reader will not be displeased to find them inserted here. There is a natural curiosity in man, which prompts him to go back to the origin of known nations, to study them in their infancy, and to compare their former with their present state.

Father Baratti did not mean to compose a history of the political revolutions of the ancient Arabs. He confines himself to giving an account of their origin,

origin, and of their literature, manners, and customs.

“Several oriental writers, both Mahometans and Christians, have,” he tells us, “treated on this subject with the same success. Gregory Albufarage, a Jacobite bishop, and Ismael Abulfeda, king of Hameth, are names celebrated in the historical line. About the middle of the last century they were translated into Latin by Edward Pocock and Abraham Echellensis, both very learned in the oriental languages. These works however cannot be read by every one; for, besides being voluminous, they disgust many people by the long genealogical and chronological discussions to be found in them.

“Avoiding every thing that might be called superfluous in a general view, I have collected the most interesting parts of their works. I have besides proved their authority, and sometimes corrected the faults into which they have fallen.”

ORIGIN OF THE ANCIENT ARABS.

ARABIA was formerly divided into three parts, as at present.

The nation consisted of two classes, one called Arab-Aldarab, that is to say, composed of natural Arabs; and the second, Ala-Arab-Alm-Ostarbe, that is to say, composed of naturalized Arabs.

The natural Arabs were descended from Jaſſan, Chus, and their posterity.

Jaſſan, otherwise called Cathan, was a descendant of Noah. He had thirteen sons, who inhabited Jecmen, or Arabia the Happy, and whose names are Elmodad, Saleph, Afarmot, Helal, Hadoram, Uzal, Decla, Obal, Abimael, Saba, Ophir, Hevila, and Jobad.

These

These formed so many tribes, distinguished by the same names.

The children of Chus, another father of the Arabs, peopled that part of Arabia which extends from the Persian Gulf to the Red Sea. They were called Saba, Hevila, Sabatacha, and Adan.

The naturalized Arabs owe their origin to the children whom Abraham had by Hagar and Keturah; to Moab and Ammon, the sons of Lot; and to Esau or Edom, the son of Isaac. From these are descended all those people known under the denomination of Ishmaelites, Midianites, Moabites, Ammonites, and Idumeans. They were called naturalized Arabs, because they came and established themselves in the country of the first Arabs, in order to form with them one nation.

Father Baratti here enters into details, which I shall take the liberty of abridging, as it is necessary only for the learned to be acquainted with precise dates, the increase of each tribe, and their different divisions.

The sacred Scriptures speak of the Arabs under the name of Sabeans, having particularly in view the inhabitants of their capital city, which was Saba.

We read in the Greek writers that the Arabs were also called Sarazins, a name which at first served to distinguish the inhabitants of Arabia the Happy from the rest of the nation: but which custom has since applied to all the Arabs without distinction.

OF THE RELIGIOUS WORSHIP OF THE ANCIENT ARABS.

AS children of the prophets, the ancient Arabs adored the true God; but their posterity in length of time falling into ignorance, became superstitious,

ous, and then idolaters. The sun and the moon, which are the first deities of savage people, were those also of the Arabs. They called the one Allah, and the other Allat; that is to say, God and Goddesses.

Theophrastus mentions a temple erected in Sabboth to the star of light. "Clouds of incense," says he, "arise continually from its numerous altars." The moon likewise had temples in various places; and it appears probable that the respect of the Mahometans for this planet, is only in consequence of the superstition of the first Arabs.

Another deity no less venerated in Arabia was Bacchus, or Bar-Chus, a compound word, which signified the son of Chus. His proper name was Abdehms, that is to say, the servant of the sun; but having gained several victories, and taken a great number of prisoners, he was surnamed Saba, an Arabic word which answers to the Latin expression *prædare*, to plunder.

It was to his numerous exploits that this Saba was indebted for the divine honours which were paid to him. Nothing astonishes the vulgar so much as rapidity of conquests; and what is only the effect of fortunate audacity, appears to them to be an action more than human. The Arabs thought they discovered a god in the character of a warrior. Saba in his life-time obtained altars, statues, and priests; and, when he died, his followers were easily persuaded that he had divested himself of a perishable form, in order to take his seat among the immortals.

His memory was so dear to the tribes, that they eagerly adopted every thing that seemed to have given him pleasure. For example, they cut their hair into the form of a crown, because Bacchus had worn his in that manner. The colours of his robe were preferred to all others. In a word, whatever
he

he had been fond of, was to them a matter of the utmost importance. This made an Arabian author say, that the attachment shewn to Saba had contributed almost as much to his apotheosis, as the admiration excited by his victories.

Bacchus was named also Dufforah, that is to say, the Lord of Sorah, which signifies a house, or edifice; and I am of opinion that Mahomet alludes to this house, the construction of which he falsely ascribes to Abraham. His words are as follow: "The first house built by man was Becca; it faces the universe; it is blessed and consecrated; and by certain signs it evidently appears to have been the habitation of Abraham."

This temple, dedicated to Bacchus, gave its name to the city of Mecca, which at first was called Becca.

"It was near Becca," says the Grecian writers, "That Bacchus was nursed and educated by the nymphs. He is become the deity of the Arabs, and his name in their mouths is a sacred oath. Whether they wish to extol a thing by their praises, or admire a great action, they exclaim, Bacchus! Bacchus! an expression which, according to their idea, signifies grand, illustrious, and marvellous."

Having said enough of Bacchus, I shall now proceed to other divinities.

Venus was adored also in Arabia, but not under the title of the charming mother of love, the goddess of beauty, and the sovereign of hearts. The imagination had not yet bestowed any attractions upon this darling deity, whom the ages of the arts have crowned with flowers.

The Arabs in Venus saw only the star Zoharah, or Lucifer.

It is not properly known for what reason a black stone became the statue of this Venus. Three Latin

tin writers make mention of it. Suidas tells us that it was a square stone, four feet in height, and two in breadth. It represents, says Enthymus, a head, called the head of Venus. The Persians, says Clemens Alexander, adore a river, and the Arabs a stone.

This stone was held in the highest veneration. They kneeled before it, walked over it, applied their lips with great respect to it, and imagined that by these ceremonies they were sanctified. But what ridiculous fables did not the Mahometans invent to justify this idolatrous worship! If we believe Ahmed, an Arabian historian, the stone of adoration was created with the world, and placed in the terrestrial Paradise, to support Adam's head while he slept. By another favour of heaven it was saved from the deluge, and deposited at the feet of the Almighty, who sent it by an angel to the patriarch Abraham, when he built a temple. There is another stone equally venerated by the Mahometans, which we must not confound with this. The ancient statue of Venus is found in a corner contiguous to the gate of Caaba. The other stone, which is white, is carefully preserved in a large iron coffer, under a dome opposite to the southern part of the city.

The people were taught to believe that this stone covered the tomb of Israel; and they were besides made to kiss the print of a foot, which is, as we are assured, that of the patriarch Abraham.

The temple of Caaba was formerly the most sacred place in Pagan Arabia. The description given of it by some writers is truly striking. It contained more than three hundred statues; and amongst others that of Hobel, which surpassed them all in grandeur and majesty.

Hobel was the first of the gods. His name signifies "great, and advanced in years;" and he

was

was represented under the figure of an old man holding in his hand six arrows: we know by tradition that the worship of this god was introduced among the Arabs by one Amru, the son of Lohai, a citizen of Balcha. But all these images were destroyed without distinction by Mahomet, in the eighth year of the Hegira, when he took Mecca, his native country. "The prophet," says Abulfeda, "thought he saw in these idols the figures of the angels, and in that of Hobel all the features of Abraham. What, cried he, have the wicked put arms into the hand of the just? Had Abraham ever need of arrows? May avenging heaven in its wrath confound them! He then ordered these foolish images to be broke to pieces; and his commands were immediately obeyed."

No one before Mahomet ever suspected that Hobel might be Abraham; but the prophet had a caprice that day, or rather a political project, which he has not thought proper to reveal.

I have already said that the temple of Caaba was the principal sanctuary of Arabia; and I must now add, that the fame of it drew thither annually numerous caravans of pilgrims, who rendered Mecca as celebrated as the ancient Delphos.

The care of it was entrusted to a venerable man, who, according to the law, ought to be chosen without distinction from all the tribes; but, as it is common for reigning families to endeavour to appropriate to themselves what belongs to the public, the descendants of Ishmael, sovereigns of Caaba, usurped the honour of this function. Either by favour or intrigue, the tribe of Khozaa, descended from Jactan, at length obtained it, and enjoyed it for a long series of years. The Ishmaelites, however, again desirous to appoint ministers to the temple, entrusted the keys of it to Abi-Ghabscian, who was addicted to drunkenness, and
who

who in a fit of intoxication sold the priesthood for a skin of wine, to one Cadha of the tribe of the Coraifks, from whom sprung Mahomet. The folly of Abi-Ghabscian gave rise to this Arabian proverb, *Repentance is vain after the evil is done.*

Mahomet, when he broke the idols of Caaba, preserved the temple, which he dedicated with great solemnity to God, and the patriarchs his friends. The rites and ceremonies of the ancient worship were supported in their full vigour, and are still followed with all that scrupulous attention which is so peculiar to the Mahometans. The prophet observed them himself in the pilgrimage which he made to Medina, in the tenth year of the Hegira, which was the last of his life. The account of this famous pilgrimage by Maracci deserves to be related.

“When Mahomet,” says he, “with his numerous escort, entered Mecca, he went seven times round Caaba; three times running, and four times stepping. He afterwards visited the mountains of Safa and Merua, the valley of Mina and Mount Arafat, where he harangued the people. Having also traversed other sacred places, he returned to the valley of Mina, where, according to his usual custom, he cast seven stones over his shoulder, to drive away the Devil; after which he sacrificed some lambs that were brought to him for that purpose. Sixty fell under the hand of the prophet, and thirty-seven by the knife of Ali. When he had finished this sacrifice he returned to Caaba, to renew the same ceremonies of going round the temple. he drank water drawn from the well Zamzam; went and sojourned three days in the valley of Mina, where he again stoned the evil genius; returned to Caaba, where he went seven times more round the temple; and regained Medina

“with

The visitation of Caaba, Saba, Merua, and Mount Arafat, with the ceremonies of first running and then walking round the temple, the lapidation of the Devil, the immolation of victims, and the custom of drinking water from the well Zamzam, formed a part of the ritual of the idolatrous Arabs.

It may not be improper here to give a description of Mecca and its Temple, as traced out by the celebrated geographer Cerif-Edris.

“ The city of Mecca extends in length from Maalab, situated on the south, to Mas-Salah on the north. It is about a mile in breadth where broadest, in measuring from the bottom of Mount Agiad to the summit of Mount Caicaan. The houses are built of brick or stones procured from the neighbouring mountains. It has few public squares. In the centre of the city there is a mosque of a circular form, which contains within its walls the celebrated Caaba. This edifice is built in a square form, and is twenty-four cubits in length from north to south, and between twenty-seven and twenty-eight in height. The gate of entrance faces the east, and has not more than six feet of elevation from the ground ; in a corner near it, stands the black stone, said to represent Venus. Contiguous to this edifice there is another building in the form of a tower, fifty cubits long, in which the white stone already mentioned is preserved with great respect. The well Zamzam is on the east of the mosque. Caaba is covered on the outside with cloth of silk from Irac, which renders the appearance of it rich and majestic. In other respects the city of Mecca is very miserable, being

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“ in want, as one may say, of the most useful ne-
 “ cessaries of life. It has no spring water except
 “ what it receives by an aqueduct, for the con-
 “ struction of which it was indebted to the caliph
 “ Almoetader Abbafidas. It is true that wells are
 “ here very numerous ; but their water is brack-
 “ ish, bitter, and unwholesome. That of the
 “ well Zamzam is drunk only through devotion.
 “ The soil is extremely barren, and produces no-
 “ thing but some wild trees : the neighbouring
 “ country is luckily more fertile ; wheat, barley,
 “ pulse, and fruits grow there in abundance, and
 “ supply the inhabitants of Mecca with provi-
 “ sions.”

Three miles from this place stands the seat of the
 chief, who is fond of embellishing the vast gardens
 which he possesses with the palm, the olive, and
 the peach tree. The worship of the Arabs was not
 confined to the temple of Caaba alone ; for each
 tribe had its particular deity. The Hamiarites
 adored the sun ; the Kenanites, the moon ; the
 tribe of Misam, the star Aldebaran, or the bull's
 eye ; the tribe of Cais, the dog-star ; the tribe of
 Asad, Mercury ; the tribe of Takif, an edifice
 situated in the upper part of Naehlah. They had
 still a great number of other deities, which it would
 be tedious to enumerate. It will be sufficient to
 say that some of them were adored under the
 figures of a man and woman, such as Vaddo and
 Savao ; and others under that of a lion, a horse,
 or an eagle, as Jaghuth, Janc, and Hufio. Those
 who are desirous of procuring more minute infor-
 mation on this subject, may consult the *Oriental*
Chronicle of Abraham Echellens, translated into La-
 tin by Joseph Assemani.

As I have hitherto spoken only of the idolatrous
 Arabs, I must now say a few words respecting those
 who were not so.

Christianity

Christianity flourished among the tribes of Rabbia, Ghassan, and Codaa. Those of Hamiar, Beni-Kenanah, Beni-Alharet, and some others, practised Judaism. In Jecmen, or Arabia the Happy, there were a great many churches, bishoprics, and monasteries ; but the Mussulman heresy made a point of destroying a religion which it was not afraid of anathematizing, even in the midst of its success. Either through fear or a fondness for novelty, the Arabs all admired the Koran ; so that Jecmen at present does not contain a single catholic family.

SCIENCES AND LITERATURE OF THE ANCIENT ARABS.

MODERN Oriental writers consider the Arabs in two distinct states. The first they call Hal-Algiahaliat, or the state of ignorance ; and the second Alaslām, that is to say, the state of Ismaelism. The one comprehends the early ages of Arabia, and the other commences with the Hegira. The word Hal-Algiahaliat, which means ignorance, does not signify an illiterate man, but a man destitute of the knowledge of the true God. For this reason it is commonly said that the Arabs, before Mahomet, lived in darkness, in order to express that they were idolaters. I shall speak only of the literature of the first Arabs, as the state of Ismaelism has been treated of by several eminent writers.

“ The favourite sciences of the ancient Arabs,” says Abulfeda, “ were genealogy, astrology, chronology, and the interpretation of dreams.”

The account of Albufarage is as follows :

“ The Arabs consider it as a great merit to be
E e 2 “ thoroughly

“ thoroughly versed in their own language ; to
 “ be able to speak it correctly ; to write verses
 “ with care and elegance ; and to harangue in
 “ public. They were well acquainted with the
 “ course of the planets ; and by experience they
 “ were enabled to foretel the changes and variati-
 “ ons of the weather.

“ In these different sciences they were not inferi-
 “ or to the most polished nations.

“ With regard to philosophy, we may say that
 “ the Deity granted them no knowledge of that
 “ science. They appeared to be even incapable
 “ of making any progress in it.”

I must here remark that Albufarage speaks of
 the Grecian philosophy, which was taught in his
 time, and of which the Arabs had no knowledge
 but when in the state of Ismaelism.

The learned Albert Schultens says, the Arabs
 were famous for only three things : “ the use of
 “ the sword, the gift of speech, and the exercise
 “ of hospitality.” Poetry, according to Pocock,
 served them instead of history. By it they preserv-
 ed the genealogy of different families, transmitted
 illustrious actions to posterity, and brought their
 language to perfection.

Two modes of reasoning were in use among their
 orators : one called *mantbur*, and the other *mant-
 zum*. The latter seems to have been used by Ma-
 homet when he composed his Alkoran. I shall not
 attempt to enter into any researches respecting the
 Arabian eloquence, as no vestiges of it remain.
 We are acquainted only with the names of Cossus,
 and of Sciban-Vaiel, who were celebrated in this
 kind of oratory ; but we may in some measure
 judge of the style of that age by the Koran itself.
 It abounds with pithy sentences, bombastic expres-
 sions, and proverbs which succeed each other with-
 out

out connection and without method. This plainly appears from that chapter which is intituled Al-Sciam-So, or the Sun.

“ By the sun and the moon ; by the moon which succeeds him ; by the day, when he appears in all his splendour ; by the night, which covers his glory with darkness ; by the heavens, and him who created them ; by the earth, and him who caused it to spring up out of nothing ; by the soul, and him who formed it, and inspired it both with virtues and vices ; happy is the man who hath purified his heart, and unhappy he who hath corrupted it.

“ The Themudites, blinded by pride, accused of falsehood the envoy of God, who appeared to them in a state of misery. In vain did he tell them, I am the messenger of God, I am the camel of God, I bear his celestial liquor. They again reproached him with falsehood, and loaded him with the weight of their rage ; but the Lord reduced them to dust, and his messenger will have nothing more to fear from the Themudites.”

Nothing is observed in this specimen but irregularity of style, and a disjunction of ideas. It will, however, please an Arab, because he is accustomed to this kind of writing. This species of irregular literature ended, as one may say, with Mahomet. When the Arabs became conquerors, they had an opportunity of being acquainted with the works of the Greeks. By these their taste was formed ; they transfused them into their own language ; and assuming them as models, became themselves orators, poets, and historians.

I shall now proceed to examine the ancient poetry of the Arabians. The learned Giauharius makes mention of a public place where a fair, which continued a month, was held every year. It

was

was resorted to by poets as well as merchants ; and separate quarters were allotted to each. On one side were sold stuffs, with merchandize of the like kind ; and on the other, poems and verses. The muses warmed, became very fertile, and he who produced most, gained the victory. Happy was the person for whom this good fortune was reserved. His name was engraved on the pillars of the temple, and his tribe decreed him the honours of a triumph. All the women, says Pocock, came with the sound of instruments to meet him in the public square, and scattered abundance of flowers over his head. The way before him was strewed with branches of the palm-tree ; and children and old men cried out with a loud voice—" Let us celebrate the great poet, who averts from our heads those evils which threaten us. Blessed be he who has immortalized the name of our tribe."—The conqueror was then conducted to a large hall, where he was placed on a seat with great pomp, and entertained for several days with concerts and games ; after which his name continued to be venerated and respected.

Amri-el-Cais, Tarafa, Zohair, Lebid, Antara, Amro, and Hareth, are reckoned amongst the number of the illustrious poets who flourished at that time. Each of them, says Jones, has an equal merit in his own way. Amri-el-Cais is soft, agreeable, brilliant, and above all bounds with variety. Tarafa is bold and vehement, but interspersed sometimes with traits of gaiety. Zohair presents us with lessons of morality and virtue, which we must admire, though they are remarkably austere. In Lebid we find a lightness, delicacy, tenderness, and care, which have made him be compared to Virgil in his Eclogues. Lebid wishes to correct in his mistress a fondness for pomp and splendour ; yet he is tempted to pardon her attachment

ment

ment to riches, on account of her virtues. He makes his chief glory to consist in celebrating the great actions of his tribe.—Antara is threatening, and full of fire; but he engages the attention of his reader by the grandeur and beauty of his images.—Amro is no less violent than Antara, and he is perhaps still more magnificent. Wisdom, dignity, and patriotism, characterize Hareth. We have several poetical orations by this poet, the object of which was to bring back union among the tribes who had become enemies.

Albert Schultens, a great admirer of the Arabian literature, has endeavoured to translate into Latin several fragments of the ancient poetry of the Arabs; but his version is exceedingly bad. By wishing to preserve, with too much nicety, the thoughts of his authors, he has rendered them ridiculous. It has been said, and very justly, that to translate poetry well, one must be really a poet; and Schultens was only a man of letters. Besides, the Arabian muse is totally different from the Greek, Latin, Italian, or French muse; and displays a peculiar taste, style, and manner of thinking.

The following piece, however, appears to me to approach near to the European taste. It is extracted from a poem intitled *The Amours of Antara and Ablā*.

The lover is a formidable hero, whose name alone strikes terror into the hearts of his rivals. Ablā is the daughter of a sovereign, who adores the valour of Antara. One Amarh, a rich cavalier, but of no renown in arms, has the boldness publicly to aspire at the hand of Ablā; upon which one of Ablā's companions breaks forth into bitter reproaches against Amarh, so unworthy of such a mistress, and too timid to bear in her presence the approach of the lion of the valley, who is Antara.

“Amarh,”

“Amarh,” says she, “banish from thy heart the
 “foolish passion which thou entertainest for our
 “young damsels. What are thy pretensions to
 “beauty? Wast thou ever a cavalier formidable
 “in the day of battle? Didst thou ever once repel
 “the attack of an enemy?—Yet thou darest to as-
 “pire at Ablā! Think, think rather on the ter-
 “ror of the lion of the valley!—A sword which
 “has never been tinged with blood, and a lance
 “covered with rust, are unworthy of approaching
 “Ablā. Ablā despises a lover who buries him-
 “self in the obscurity of the forests. Amarh,
 “cease to harass Ablā with languor; else Antara
 “will shed over thee the cup of death. There is
 “no one except Antara who truly knows how to
 “love. Even when his eyes breathe nothing but
 “love, they are not languishing: Antara is a lion
 “who loves a young fawn.

“Those costly vestments which shine under thy
 “arms, excite the derision of our young damsels;
 “thou art become the ridicule of those who hear
 “thee; and the echoes of the hills repeat also thy
 “name with contempt. Fear lest this bitter rail-
 “lery be doubled, shouldst thou again appear in
 “the company of our young women. The lion
 “will come—that lion, formidable even to the
 “other lions of the valley will come, and leave
 “thee nothing but shame to accompany thee in
 “thy flight. Ablā will be present, and see thee
 “humbled; our young beauties will behold thee,
 “and applaud.

“Antara is the hero of heroes—more courage-
 “ous than a lion, he surpasses the ocean in gene-
 “rosity. We young virgins are like flowers; we
 “have the odour of the violet and anemone.
 “Ablā, the beautiful Ablā, rises amidst us like
 “a shoot of myrtle crowned by the first rays of
 “the sun or the moon. But thou, Amarh—thou

“art

“ art the most contemptible of all those who mount
 “ our courfers ; in avarice thou surpassest the most
 “ avaricious ; thou art more abject than the dog
 “ which barks. Die of shame, or be contented
 “ to live despised ! There is no one who rises up
 “ to speak against me in thy favour.”

I have quoted this passage in preference to any other, because it may serve to convey some idea of the warlike manners of the Arabs. One finds with pleasure that a woman pays so much respect to valour, as not to suffer herself to be degraded by the weakness of love.

The Arabian poetry appeared to me to appear near to that of the Song of Solomon. It every where exhibits the same kind of style, the same figures, and the same comparisons.

The Arab poets are reproached with being too fond of extravagance in their hyperboles. For example, when an Arab wishes to express that languor which he feels from insipid conversation, he says :

“ This man obscures with his simile the whole
 “ immensity of the atmosphere, and causes the first
 “ rays of the sun to retire.”

The Arabic language is richer in expressions than the Greek or the Latin ; and I am of opinion that it is no less harmonious. The harshest syllables are so softened in the mouth of an Arab, that they do not offend the most delicate ear ; the pronunciation varies, however, according to the district. In one place it is softer ; in another a little harder ; in a third more sonorous ; and in a fourth not so full. The inhabitants of Aleppo speak the Arabic with great softness ; the Druses in a rustic manner ; the Maronites with too much volubility ; the citizens of Jerusalem with an open and distinct inflection ; and the Egyptians with more grace than any other people. Two dialects were distinguished in this language, one of which

which was called Arabiat-Homair, and the other Arabiat-Coraïsk. The first was that of the Homerites, descended from Hamiar, the son of Saba, who inhabited Arabia the Happy. The second was common to the Coraïsk, or descendants of Ishmael; and to the tribes settled in the province of Heggiaz, in which was situated the two famous cities of Mecca and Medina.

The Coraïsk idiom was considered as the purest; and, by way of excellence, was called the clear and elegant language. As Mahomet was born at Mecca, he spoke the latter, and made use of it in all his writings. By the introduction of foreign words, this dialect became insensibly changed; so that the language now spoken at Mecca is only a mixture of African, Asiatic, and European idioms.

We are not acquainted with the dialect of the Homerites, as it was lost by the conquests of Mahomet and his successors. All the historians say that it was different from the Coraïsk; but they give us no farther information respecting it. One of them pretends that it had a great affinity with the Hebrew; another with the Syriac; a third even with the Phœnician; and a fourth with the Carthaginian: but none of them proves his opinion.

A celebrated geographer makes mention of two islands, Chartan and Martan, where this idiom was familiar, and in which it is perhaps still spoken. No person, however, has been yet able to discover where these islands are.

The Homerites had also a kind of writing with the characters of which we are likewise unacquainted. It was called Mosnad; and we read in El-Ben-Chalican that the letters of it were disjoined, and at a very great distance one from the other.

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It was forbidden to instruct any of the low people or strangers in it, without a special permission.

More than one Arabian author, however, pretends to have discovered and interpreted Homeritic inscriptions, amongst which is the following :

“ I, Giasan, the son of Amru-Alcail (God alone is immortal), lived amidst labour, and died in a good old age, one day when the plague swept away more than twelve thousand persons.”

It is to chance, as they say, that we are indebted for a knowledge of this pretended Homeritic inscription. A violent rain having opened the earth, in a certain place of Jecmen, discovered a subterranean passage, into which people could descend without danger. A golden bed, on which was extended a man of gigantic stature, was found here ; his body was wrapt up in rich attire ; and close to the bed stood a table covered with copper, and inscribed with the words before mentioned.

It appears that these Homeritic characters had already fallen into oblivion, in the time of Mahomet ; and that another kind of writing, which had replaced it, was become common in all the Arabias. It was called the Cuffick, from the name of the city of Cufa, in Mesopotamia, where it had been invented. It was one Mazar, the son of Morrah, of the city of Anbar, who carried it from Mecca to Medina. Several specimens of this writing still remain, which have been carefully preserved. The Cuffic characters were, however, superseded by the Arabic, which have been transmitted to the present time without experiencing any change.

MANNERS AND CUSTOMS OF THE ANCIENT
ARABS.

THE Arabs, in a state of ignorance, were divided into two classes, one of which comprehended the inhabitants of cities, and the other the vagabonds of the desarts. The first lived on the corn which they sowed, the fruit of the palm tree, and the flesh of their cattle; and pursuing commerce, they carried their productions into neighbouring kingdoms. The second lived on the milk of their camels, and the flesh of their flocks, which they were employed in feeding. Wandering always from place to place, they dwelt under tents, at least in the spring, summer and autumn; but on the approach of winter they took shelter in the village of Irac, and in the neighbourhood of Syria, where they endured with courage all the inconveniencies of want and of the season. Abraham Echellens speaks of them in the following manner:

“ They are all warlike and indefatigable.
 “ Their bodies are half naked; and they wear nothing around them but some bandages of different colours, which cover their loins. They ride without any distinction on camels and horses. They never cultivate the earth. Being destitute of laws, government, and habitations, they live according as their caprice and inclination direct them.”

These two kinds of Arabs, whose manners were so opposite, resembled each other, however, in certain practices. They both entertained an equal respect for old people; and exercised with the like
solicitude

solicitude all the duties of hospitality. Though remarkably temperate in their diet, they were inclined to drunkenness, and often became victims to that passion; as Abi-Ghabscian, whose act of folly I have already related. Games of hazard were no less dear to them than wine; and for this reason they were forbidden by Mahomet, under a threat of the severest malediction.

It appears beyond a doubt that the Arabs abstained from pork, so that Mahomet only conformed to custom in prohibiting it. They observed the ablutions enjoined in the Koran; and we find in Herodotus that they were used above all in the conjugal union. They were circumcised, as at present, after the revolution of thirteen years. The women considered it as an honour to appear decent in public: and their whole bodies were covered except one eye; choosing rather to be satisfied, as they said, with half a day, than to expose themselves to the lascivious looks of the men.

Cicero and Strabo relate several customs of the Arabs. "They consult," "says the former, the singing of birds, which they have learned to know in their frequent courses, and interpret it according to the ideas which they have formed."

"The arts which they have discovered by study," says the second, "are not communicated from the one to the other; they are so jealous of them, that they endeavour to confine the exercise of them to their families.—Brothers are preferred to children, as being older. Every thing is common to all those of the same tribe, and age always gives the first distinction. There is only one woman for all. He who visits her first, leaves his staff at the door, and fears not to be interrupted by a rival. It is the right, however, of the oldest to be received in the night time, to the exclusion of all the rest."

"Incest

“ Incest is not accounted a crime amongst them ;
 “ and a son enters without scruple the bed of his
 “ mother. Death is the punishment they inflict
 “ for adultery, which is thought to be committed
 “ when a man has been found with the woman
 “ belonging to a different family from his own.”

This passage of Strabo has been in part refuted by Abraham Echellens. Admitting that the ancient Arabs espoused their mothers, their sisters, and their daughters, he does not allow that they had only one woman in a family. In such a case, how can we conceive population to have been kept up ? The women of that country must indeed have been as fruitful as the queen of the bees.

“ The Arabs,” adds Strabo, “ are remarkable
 “ for the austerity of their manners ; but still more
 “ for their great œconomy. General opinion, in
 “ this respect, has affixed a kind of stigma on the
 “ man who dissipates his fortune ; but it grants
 “ public honours to him who has increased it.
 “ For this reason few people enter into the service
 “ of others ; the relations of every family become
 “ servants in their turn : and this custom is prevalent even among the rich.

“ Amongst the number of those employed to
 “ attend at table, there are two whose office is to
 “ perform certain pieces of music. It is customary for the king of the nation to give sumptuous
 “ repasts in public ; and it has been remarked
 “ that no person present at them is allowed to drink
 “ more than eleven times. The prince behaves
 “ with great familiarity to all, and even condescends to wait on them at table. There are
 “ certain occasions upon which he does not disdain to give an account of his administration in
 “ the presence of the people ; but none of his subjects are permitted to reveal any secrets respecting his conduct.”

Herodotus

Herodotus informs us in what manner the Arabs formed contracts. "No nation," says he, "have a greater respect for the faith of promises. When two men wish to make a bargain, they call in a third, who places himself between them; and laying hold of the middle finger of each of the contracting parties, makes a small incision in them with a sharp flint; takes up a corner of their garment, in which he places seven stones; besprinkles them with the blood; and invokes as witnesses of the treaty, Urania and Bacchus."

Divination was used in Arabia, and was practised with arrows.

It was usual for families to compliment each other on the acquisition of a poet, a son, or a colt.

Commerce flourished in Arabia, and above all in Jecmen. The principal objects of it were cattle, rich stuffs, ingots of gold and silver, perfumes, spices, jewels, and every thing useful, agreeable, or valuable. One, says Bochart, cannot form a just idea of all the riches of these people. The houses of plain individuals equalled in magnificence the palaces of the greatest princes. The inside was ornamented with elegant vases, lustres, diamonds, ivory, curious marble, and pieces of exquisite sculpture. The outside was equally rich: plates of massy gold and silver were seen on the facade, the columns, and the gates; which gives us reason to suppose that these two metals were as common there as stone. A passage in the Book of Kings seems to corroborate this description. We read there that Queen Sheba desirous of visiting Solomon, in order to be convinced that the accounts of his great wisdom were true, prepared for him the most magnificent presents; and that more than four hundred camels, loaded with gold stuffs, ingots, spices, and precious stones, marched before her chariot. Her magnificence astonishes both the king and all Jerusalem.

It

It was after this epoch, that Judea formed a treaty of alliance with Arabia.

When Mahomet instituted the pilgrimage to Mecca, it was not from motives of religion. Being well acquainted with the spirit of the orientals, who are enfeebled and enervated by the heat of the climate, he employed superstition to draw the Turks from a state of indolence, and to engage them in commerce, by which they might acquire wealth and riches.

I shall not say any thing of the calendar of the the ancient Arabs, because I have spoken of that of the Turks, which is almost the same. It will be sufficient for me to observe, that the Arabs had no æra, or common epoch. The Homerites reckoned their years from the installation of their kings; the Ishmaelites from the foundation of the temple of Caaba; some tribes from the overflowing of the Arem; and others dated from such or such a war, which had either proved glorious or unfortunate to them.

The Arabs had no uniform system of government. In one place there was a king, in another a chief of the tribe, and in a third a republic: but liberty and independence prevailed every where.

This general view of the ancient Arabia seems to me to be peculiarly interesting, as it exhibits man sketched out by the hand of nature, and man brought to perfection by civilization.

C H A P. XLVIII.

JOURNEY FROM RAMA TO JERUSALEM.

I QUITTED this city as I had done Jaffa, without making any observations. On my return, however, I shall give a description of both of them.

Being informed that a caravan was about to set out for Jerusalem, I got myself ready to accompany it, having received from the superior of the convent letters of recommendation, and instructions respecting the journey.

"You have," said he to me, "great risks to run; more than one plunderer will stop the caravan, under the pretence of asking charity; but refuse them all, and return no answer to any of them. It is possible that they may ill use you, and even beat you; but you must suffer every thing with resignation before God."

This advice gave me very little courage; and what depressed my spirits still more was, that I was under the necessity of going alone to join the caravan, which had already advanced half a mile.

An excellent horse being saddled for me, I set off full gallop; but I had not proceeded far when I perceived four Arabs coming towards me with their lances couched. Having placed themselves before me, I stopped; upon which they surrounded me, and addressed me in the Arabic language: but, mindful of what the good priest had told me,

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I returned

I returned them no answer. They renewed their importunities; I still continued mute: my silence however was ill-understood. "This gentleman," says one of the Arabs, "is going, I swear, to dismount." This apostrophe immediately determined me to change my principle. I therefore spoke to them; and I found that they were extremely well pleased at this behaviour. They were indeed honest people; they turned aside from the way to shew me where the caravan was, and did not even wait till I had thanked them.

This caravan was composed of Greek Christians, Armenians, and Mahometans; with an account of whom I shall not amuse the reader.

In the course of our journey we entered a village called Amoas, the usual rendezvous of such passengers as are going to Gaza, and thence to Cairo. Amoas, formerly Amaus, is the same as Nicopolis, thus called under the reign of the Emperor Alexander. This city, in the time of the Christians, was the seat of a bishop, suffragan to Cæsarea in Palestine. It is more celebrated in the annals of the church than in the history of the world.

Several writers place here the village of Emmaus, to which Christ came on the day of his resurrection: but this is an error into which they have fallen from a conformity of names. There are three places called Emmaus in the neighbourhood of Jerusalem: that in which our Saviour appeared is only seventy furlongs distant from it; whereas Emmaus through which I passed is more than seven hundred and twenty.

A little distance from the village of Amoas, is a grove of olive trees, containing an ancient church, now abandoned to the savage animals. Formerly it was dedicated to the holy martyrs the Maccabees.

Returning

Returning to the main road, you find on the left the village of Latrum, which the Latin authors call *Castrum boni Latronis*. It is situated upon an eminence, and presents to the observer the ruins of a few edifices. Near it there formerly stood a celebrated chapel, constructed in memory of the good robber, some remains of which are still to be seen.

Some Arabs posted on the road opposite to the village, were counting us at a distance, and waited with impatience to collect from us a kind of toll called *gafar*.

Gafar is an imposition which the kings of Jerusalem levied formerly from every passenger. The produce of it served to keep the roads in repair, and to clear the neighbourhood of the vagabond Arabs. At every toll-house there were guards, who escorted the traveller from one post to another.

The infidels have always kept up this imposition; but they no longer apply it to the benefit of the public.

The sum exacted is still the same; but the *gafar* is now greatly multiplied: and you frequently meet with bands of Arabs who ask money of you under this title.

Our caravan stopped at the distance of a mile from Latrun, in order that we might go to view Job's wells. That holy man, as I was told, came hither to reside during his misfortunes; and, as if the water of these wells could inspire one with patience and resignation, devotees congratulate themselves on their happiness, when they have an opportunity of drinking it.

But what regret should I occasion to these simple orientals, did I prove to them from scripture that Job never quitted his first possessions! It is how-

ever best to suffer them to enjoy an error from which they receive so much pleasure.

Continuing our journey we arrived at a narrow defile, which extended a great way between the mountains, and which is usually infested by plunderers. We were indeed soon alarmed by the appearance of six or seven Arabs, of that kind who cultivate the earth, and who are more clownish and inhuman than even the vagabonds themselves. They were on foot and half naked; they had mattocks in their hands, and were armed with fuses and poniards. They crossed the road before us, and threw stones at the caravan in order to stop us: but though they were few in number, our guides were of opinion that it would not be prudent to attack them, because the discharge of one carabine might bring to their assistance an hundred of their companions.

I did not know their design, nor what would be the event; but very luckily they were satisfied with asking each of us for alms. I thought proper to refuse them, and had almost fallen a sacrifice to my obstinacy; for one of them threw a stone at me, which grazed my forehead. Had it not been turned aside by the hand of Heaven, I should certainly never have seen Jerusalem. They afterwards loaded me with maledictions, and quitted me, but not until they had heartily frightened me.

A Greek belonging to the caravan, who saw the treatment I had experienced, advised me not to expose myself any more to the like danger. "A small piece of Turkish money," said he, "would have saved you from every insult. You ought to take a few pieces from your purse, and keep them in readiness, in case of a new rencontre." This advice was certainly very prudent; but I was suspicious of the person who offered it. The Greek christians have, at all times,

times, been enemies to the Europeans ; and when they know that they have money, they make signs to the Arabs to rob them. However, that I might not let him know my suspicion, I told him that I had no money at all.

It is a great misfortune that the mind of the traveller in this country is too much occupied with fear, to be able to make proper observations. These mountains are highly worthy of attention. The variety of the flowers with which they abound ; their beautiful verdure, shady groves, romantic rocks, and limpid waters that fall in beautiful cascades, all conspire to render the views here interesting.

They must have been formerly inhabited, for I saw some ruins in a place called Seritz, and the remains of a plantation of fig-trees in the neighbourhood.

After traversing these mountains for the space of five miles, we were again stopped by a band of Arabs, who sallied forth from a cavern. Like the former they asked us for charity, which some Armenians at first refused : but they afterwards complied, when the Arabs displayed their threatening clubs.

This example determined me to be charitable ; and I begged one of the guides to advance a medin for me. These Arabs having received something from each of the company, retired, after saluting us respectfully.

Having descended into another valley, called by the natives Uvadi-Ali, we fell in with another troop of Arabs, still more brutal and savage than the former. Without asking any questions, they laid hold of the bridles of the first camels, and endeavoured to carry them away, together with their loads. Being afraid that we should be entirely

tirely stripped of our baggage, we began to send forth loud cries, which were echoed back from the whole plain. The Armenians and Greeks were half dead with fear, because they were transporting a large quantity of goods to Jerusalem. Our guides, however, saved us from our embarrassment, by bribing our plunderers, who, for the small sum of three *medins* per head, suffered our packets to proceed untouched.

This sudden change in the behaviour of the Arabs was undoubtedly the effect of celestial favour, or of the private intelligence which prevails between the robbers and the conductors of caravans. However this may be, the latter did not fail to ascribe to themselves the whole merit of our preservation, asking us at the same time for a few pieces of money, as a reward for their good conduct; and, to excite our generosity, they hinted to us, that their intervention might still be found necessary. We were then fully convinced that the Arabs are not the greatest thieves in the country.

Other vagabonds of the same kind were seen straggling here and there; but we were now properly acquainted with the means of getting rid of them. We observed some of them following the carts in which the peasants were conveying home the fruits of the harvest: but, on throwing a few handfuls of corn to them on the road, these hungry wretches departed without farther molestation.

We now arrived at a village called *Kariet-Eleuneb*, which are two Arabic words that signify the place of grapes. The surrounding hills are indeed covered with vines, and have every appearance of good cultivation and fertility. A little lower we perceived an abundant plantation of olive trees.

The

The catholics call this place St. Jeremiah, in memory of a church dedicated to that prophet. Its ruins serve as an inclosure for flocks ; and upon some of the pilasters rude paintings may be seen, which are of the remotest antiquity.

The fathers of the Observance, whose convent was contiguous, formerly performed duty in this church. It is not known precisely in what year they established themselves here ; but it is certain that the insults of the Arabs obliged them to quit this place, about the middle of the last century. These banditti plundered them every day ; and in one night massacred fourteen old men. The destruction of this monastery is much regretted ; as it was very commodious for European travellers.

Heaps of ruins, to be seen in this hamlet, give us reason to believe that it was formerly a city, or at least a large town.

On quitting this place you ascend some mountains on the left. The road here is neither disagreeable nor dangerous. Descending on the other side you enter the valley of Terebint, celebrated by the victory which David, when a youth, gained over the giant Goliath. The army of the Philistines was encamped on an eminence, and challenged with insulting contempt the troops of the Israelites.

You here meet with a few gardens, and a small number of ruinous habitations, among which appears a large edifice that advances to the highway. It may be easily perceived that it was constructed by monks.

Beyond these you observe the village of Colonia, situated on an eminence. The Mahometans have here a small chapel, and a monastery of der-vises.

A little farther is the rivulet of the valley of Terebint, which you cross by a bridge in the rainy season,

season, and which in summer is dry. It was from the bed of this brook that David picked up the five stones, with one of which he hit the forehead of the gigantic Philistine.

Nothing can be so beautiful as the neighbouring mountains: they are covered with olive and fig trees, vines, and even several kinds of grain.

We ascended them by a narrow path, which was very incommodious, both to us and our horses. The soil here is gravelly, and of a very bad quality; yet, owing to the hand of industry, the smallest part of the fields is not left uncultivated. We may say that nature here is subdued by man. I was, however, sorry to find the immense plains between the castle of the *Good Robber* and the rivulet of Terebint entirely neglected. Were there ever so little care bestowed on them, they would produce an hundred fold.

I understood that the frequent quarrels of the Arabs were the sole cause of this shameful inattention. Agriculture, like all other arts, requires, besides peace and safety, the support of government, before it can be carried to perfection. This soil, abundant even amidst rocks and briars, is under the protection of a city governed by a bashaw.

The distance from the rivulet to Jerusalem is reckoned to be about five miles. On every side you behold cottages, churches, mosques, and various other monuments of human industry half in ruins.

When I had reached the summit of the nearest mountain, I at length perceived Jerusalem; and my eye wandered with eager contemplation over this ancient city, which the miracles of our Saviour, and the bloody victories of the Europeans, have rendered the most famous in the world.

C H A P. XLIX.

OF THE CITY OF JERUSALEM.

HAVING arrived at the gate of Bethlehem, and having no one to guide me, I resolved to follow the caravan. I entered the city on horseback, which in the last century Europeans were not suffered to do; and, being stopped by a Turkish centinel, paid the usual toll, which is two *medins* for each person.

Scarcely had I advanced two steps in the first street, when a christian of the Latin communion politely accosted me, and asked if I was not a Frenchman, which is an appellation bestowed here on all the Europeans. On my returning an answer, he offered to conduct me to the convent of St. Saviour, which is in the possession of the fathers of the Holy Land. This obliging attention from a stranger gave me a very favourable idea of the manners of the people of Jerusalem.

One of the interpreters in the service of the convent appeared very much surprised to see me arrive without notice being sent to these good monks by the governor. Having told him in what manner I had entered, he informed me that I must return without the city; because Europeans who came from Jaffa are forbid to pass through any other gate than that of Damascus. The infraction of this law would have exposed the monastery, and

and perhaps myself, to some disagreeable exaction. This unlucky accident was very distressing to a fatigued traveller; and I silently murmured against the fanaticism of the Mahometans, which delights to torment, by ridiculous customs, those of a different religion from their own. There was, however, no remedy; and I said, why blame the superstitious Mussulmans? They only behave to Catholics in the same manner as the Catholics behave to the Jews. What plausible reason can the Italians have for compelling these children of the Hebrews to wear yellow caps on their heads, which exposes them to the derision of the populace*? We, nevertheless, boast of being enlightened by philosophy.

I was, however, saved the trouble of making a long circuit round the walls. A janissary belonging to the guard of the convent conducted me to the gate of Damascus, by crossing the city from south to north.

The interpreter in the mean time went to ask the governor's permission for me to enter; and having joined me, together with a ciocadar, or officer of the bashaw, I was admitted upon paying
a few

* They are banished into the filthiest corners of our cities, where the avarice of government is continually studying how to plunder them. But it is above all in the dominions of the Pope that they are exposed to the greatest oppression.

They have purchased at a very dear rate, and particularly at Avignon, the right of having synagogues. The nuncios do not blush to make them renew their payments four or five times in a year. When they want money, they cause the synagogues to be opened an hour later: this is sufficient to inform the Jews of their intention. These unhappy proscribed people must then hasten to make a contribution. It may be readily guessed that the nuncio is not visible when they carry it to him: they deposit the offering on one of the tables of his apartment; and if it is judged sufficient, the doors of the synagogue are forthwith opened.

a few *medins*. When we returned to St. Saviour, I presented myself to the superior, who received me with much politeness. He asked me my name, that of my country, and the object of my voyage; in order that he might insert them in the Pilgrim's Register, which is carefully preserved among the archives of the convent. After this, he shewed me the cell destined for me, which was extremely commodious; and the interpreter introduced me to the other officers of the house.

In a little time I was very agreeably surprised to see Mess. Ventre, Leblanc, and Sube, three French merchants, with whom I had lived on the most friendly terms at Acre, arrive at the monastery. They had been exposed to great dangers in their journey; and recollected only in a confused manner the different places through which they had passed almost like fugitives. The good fathers were very happy in meeting with four Europeans together, of whom they asked a variety of questions. The greater part of them had been born in France; and religion, which induced them to settle among the infidels, had not been able to obliterate from their minds the dear remembrance of their ancient country.

Some religious ceremonies are here practised towards travellers; and it would be neither decent nor polite to reject them. They are conducted to vespers, and invited to follow the procession with tapers in their hands. The priests who officiate wash their feet amidst prayers, and a *Te Deum* chanted by the choir; after which they are introduced into the hospital, and requested to preserve the tapers in memory of this august pilgrimage.

All Europeans, of whatever religion, are received in the convent, and supplied with every necessary

cessary and convenience. At their departure they generally leave a small sum by way of alms; but this is merely gratuitous, and nothing is ever asked from them.

The orientals who follow the rites of the Latin church may lodge also with the fathers of the Holy Land; but only for three days: if their affairs require them to reside longer at Jerusalem, they must retire to a small house near the convent, to which these monks continue to send them provisions.

The superior shewed every possible attention both to me and my friends. We had a separate table, and were sometimes served by the monks themselves, who readily sacrificed their moments of leisure to our convenience.

As these reverend fathers seemed very desirous to know what had happened to me in my journey from Rama to Jerusalem, I freely confessed to them, that their brethren in that city had given me very bad advice; and I related the dangers I had encountered in consequence of following it. "A longer perseverance," added I, "would have obtained the crown of martyrdom to any one courageous enough to seek for it." The answer which they returned upon this occasion fully justified the monks of Rama. "An European," said they, "who wishes to go to Jerusalem, is more exposed in the company of a caravan, than if he travelled with two or three Arabs of known probity. Several of them are ready at all times to escort pilgrims, on receiving a small reward, which is paid them by the convent of Jerusalem. They conduct you by unfrequented roads; and besides, they are almost always respected by the banditti whom they meet.

"For

“ For the greater safety, however, it is prudent
 “ in a traveller not to discover his rank, his riches,
 “ or his intentions. A plain and even threadbare
 “ dress is of advantage to him, as it will prevent
 “ all suspicion of his opulence. If these Arabs
 “ then happen to stop him, it is only to examine
 “ whether he be really as poor as he appears. A
 “ refusal confirms his disguise; and he can sustain
 “ no injury, because they never insult a traveller
 “ through wantonness.” In short, they concluded
 “ that I had made a very bad use of the advice
 “ given to me.

The Armenians on this subject follow certain principles which are peculiar to themselves. Instead of dreading to meet these Arabs, they wish for it, and even throw themselves in their way. A few blows of a stick well applied, in their idea, render a pilgrimage much more meritorious. To this singularity they add another, which is, that on their return they never speak of the insults which they have experienced. The closest silence is enjoined them on this head, under the pain of excommunication.

I must here observe, that this article of their belief is the consequence of the policy of their patriarch, who resides at Jerusalem, and who has taken care to inspire his people with these superstitious ideas, which are serviceable to him. As it is customary for each pilgrim to give him a present according to pleasure, the greater the number is, the more he receives.

Thus man every where abuses the most sacred things, and makes them subservient to his pride and his luxury.

Though the road from Jaffa to Jerusalem is very dangerous for passengers, it seldom happens that baggage is stopped, or even boxes of money.

The

The convent entrusts these to the chiefs of the Arabs; who, for a moderate sum, transport them under the protection of a guard, and convey them to the place of their destination with the utmost punctuality. When they have once entered into an engagement, no danger is to be apprehended; for they would rather suffer death than not fulfil it.

END OF VOL. I.

